FISCVS PAPALIS.

SIVE,

CATALOGVS INDVLGENTIARUM & Reliquarum septem principalium *Ecclesiarum vrbis Romæ.*

Ex vetusto Manuscripto codice vere *& fideliter descriptus.*

A part of the Popes Exchequer,

That is,

A Catalogue of the Indulgences and Reliques belonging *to the seuen principall Churches* in Rome.

Laying downe the spirituall riches and infinite treasure which (as sure as the Pope is holy and true) are to be found in *the Catholike Romish Church, whereof the poore Brethren in England haue not one Mite.*

Taken out of an ancient Manuscript, and translated:
By VVILLIAM CRASHAVV.

Together with

Certaine notes and Comments, explaining the more *difficult place, for the ease and helpe of good Catholikes, who* had best goe to Rome, to try the vertue of the glorious Indulgences.

By a Catholike Diuine.

London printed by *Barnard Alsop* and are to be sold at his house at the signe of the Dolphin in Distaffe-lane.
1621.

THE PREFACE

To the deuoute and diſtreſſed Catholikes of *Great Britan.*

Written as it ſeemes from one of their *Prieſts, to inuite them to leaue* England as *a* Den of Heretikes, and get themſelues to *Rome*, there to be made partakers of the riches *and bleſsings laid downe in this* Booke.

COnſidering (deare Catholikes) that nature teacheth, & wee haue well learned that leſſon in other things, to leaue the worſe, & take the better, it hath often made mee muſe and maruell, that you can be hyred to ſtay amongſt theſe Heretikes, or kept from running to *Rome* with all ſpeede poſſible: Many things haue amazed mee in this conſideration but three eſpecially.

1 To ſee how all our hopes heere vaniſh and come to nothing.

2 The miſeries and vexations you here endure.

3. The comforts and blessings you might enioy at *Rome*. What our hopes haue been, it greeues me to call to mind. In those golden dayes of Queene *Mary*, when Cardinall *Poole* reconciled vs, then they reioyced at *Rome*, we triumphed at home and made Bonefiers of the Heretikes all ouer *England*: But by and by all the fat was in the fire: for *Elizabeth* soone turned our *Te deum*, into *de profundis*. We cryed and complained at *Rome*, and found reliefe. *Pius quintus* thundred out his roaring Bull against her, excommunicated her as an Heretike, depriued her, discharged her subiects of their oathes to her. *Gregory* confirmed it. *Sixtus* renued it, that this threefold cord might not be broken, and we for the execution of that thrice blessed Bul, plotted Treasons in the *South*, raised rebellions in the *North*: But alas, what became of all? She liued to see those three Popes and three more, all turne vp their heeles, as though the curse had falne vpon the cursers heads: and the Rebellions, Treasons and Conspiracies against her, were all discouered and defeated.

Onuphrius in vita Paul. 4. Petramalerius in vita Poli. Card.

Extat ipsa bulla excommunicationis inter Petri Matai Constitutiones Rom. Pont. pag. 624.

Heereupon the penalties of the lawes, being doubled and redoubled vpon vs, we groning vnder the burden, got *Sixtus Quintus* to hire the Spanish King against her, who came vpon her with his inuincible Armado. Now were our hopes at the height, and we could scarce containe our selues for ioy. But how soone was it dasht, for what became of all the inuincible Armado, but confusion to it selfe, shame and losse to the senders,

Vide librum inscriptum. Canonizatio. S. Didaci impressum. Romæ anno 1588.

ders, and ſuch griefe to the Pope that procured it, as coſt him his life: and wee were left not like *Sheepe* to the ſlaughter (for we loue not the ſheepes qualities) but like *Foxes* to be hunted by the Heretikes and ferreted out of all our warme neſts.

Thus laden with ſhame and ſorrowes, we lay languiſhing in woe and miſery, hauing now no hope left but the death of that wicked Woman, for which wee ſaid many a maſſe, made many a prayer, and (becauſe you know we truſt not to our prayers) deuiſed many a treaſon againſt her life, but all in vaine, Shee liued to ſee the hanging of hundreds of vs, and dyed at laſt with nothing but old age, ſurmounting in glory and greatneſſe, all the Princes in the world of her ſexe and time.

And now had wee beene vtterly forlorne, and deſperate, had it not beene that ſome good Catholikes put vs in hope to finde fauour from him that did ſucceede her. This kept vs in life, and and therefore at his entrance, wee went with the foremoſt, and let the world ſee our hopes were not dead. But alas, alas for vs poore curſed Caitifes, we leapt out of the Frying-panne into the fire, for preſently we found our ſelues in worſe caſe vnder him, and farre more hopeleſſe then before.

Whereupon ſome of our zealous brethren, *Watſon* and ſeeing how they and wee were deceiued, plotted *Clarke.* againſt him, and hoped to haue conſtrained him to that they deſired, but all in vaine, for this was diſcouered and they were hanged, and wee poore

Catho-

Catholikes left cold and comfortleſſe. Oh had wee then beene ſo wiſe as to haue gone all to *Rome*, how hapie had wee beene, but wee were yet put into one hope more by our ghoſtly fathers and confeſſors, that at the next Parliament wee ſhould bee relieued: for the good ſucceſſe whereof wee all prayed and longed to ſee that happy day: and indeed a number of our braueſt ſpirits, and moſt zealous Catholikes had attempted one of the worthieſt exploits, that euer the World heard of, and the blow was euen almoſt giuen, ſentence was pronounced vpon the Heretikes of *England*, in *Rome* it ſelfe confirmed by all the Ieſuited Catholikes in the world, and execution was expected within a few howres: But alas, alas (as ſome of thoſe good men ſaid when they were in the Tower) the buſineſſe was too good to proſper, for all was diſcouered and we defeated, and ſo in ſtead of them, we gaue our ſelues the deadlieſt blow that euer wee had, and of which, whilſt the world ſtands we ſhall neuer bee cured: for by this action many of our chiefe ones loſt their liues, wee our peace, and our Religion that little credit it had afore amongſt them, & all we got was this, that his Holineſſe leaſt wee ſhould bee all diſcouraged from ſuch braue Workes, made them Martyrs at *Rome*, and wee hope ere long will Canonize them for Saiuts, as they well deſerued.

Grant and *Keyes.*

As was the Powder Treaſon.

And thus good Catholikes if we will not cozen our ſelues, ſay in earneſt, where are we now? and what

what is become of all our hopes? are they not all like *Tobacconists* foode, and the *Alchimists* riches blowne away in ſmoke? And as our hopes are paſt and worne away, ſo if we conſider the preſent perſecutions & miſeries we endure, it is more then maruellous wee ſtay in *England*; you know how bitter the Lawes are againſt vs, and the King becauſe hee ſeeth his mercy is abuſed, commands them all to be executed vpon vs, ſo that now to offer to bribe the *Purſuants* and corrupt the *Iuſtices*, will doe vs little good, hee is ſo ſet againſt vs, and tranſported with zeale to his owne Religion (which Hee good ſoule thinkes verily to bee the true Goſpell of Chriſt Ieſus) as now all the gold we can keepe from *Rome* will ſcarce purchaſe vs a Protector, or finde one that dare once open his mouth to ſpeake a word for vs.

Oh then (deere Catholikes) what doe we here? what ſtay we for? what can you hope or looke for here? but for a heauier yoke, and more grieuous perſecution euery day? why then doe we not get vs all to *Rome*, out of the ſtormy and tempeſtuous *England* into the happy Hauen and ſweete ſunſhine of his holineſſe fauours? where ſhould the Children be, but with their Father? where the Seruants waite, but on their Lord? where the Sheepe feede, but with their Shepheard? where can you drinke ſo pure as at the Fountaine? where graze ſo daintily, as vpon the Seuen hills? where ſuck ſo ſweetely as at your Mothers teates? Is not his Holines your father, and the holy Roman Church

your mother? why then can you bee kept from them, vnleſſe you be Baſtards and not Children? But if you feare to finde him a hard Father or a ſtep-Mother of her, bee not deceiued: how deerely he loues all his children, aske *Venice*, *Naples*, *Sauoy* and *Sicily*: who euer committed themſelues to his care that repented but once? And for her (moſt louing mother that ſhee is) ſhee neuer receiued more then came to her, nor deceiued any that truſted her not: her lappe was euer open to receiue, & her treaſure to disburſe againe; but marke the difference and magnifie her bounty: for ſhe takes from you but your ſiluer or gold, or ſuch like temporall traſh, but opens you her treaſure, and lades you againe with better bleſſings, ſpirituall riches, holy pictures, bleſſed graines, *Agnus dei's*, holy bones, holy ſtones, holy wood, holy bloud, holy relikes, holy ragges: glorious pardons, gracious Indulgences, and other inualuable Iewels: and well may I call them ſo, for no liuing man can tell the value of them: leaue then theſe Heretikes, who (groſſe heads) know not the vertue of theſe riches, leaue them I ſay to their Onions and Garlike, their word and Sacraments, their Pſalmes and Sermons, their praying and preaching, like Dogs to their Cruſts, or Swine to their Acornes. Let vs, as more refined Spirits, ſeeke for purer feeding, and therefore haſten to the ſeuen Hils where holineſſe dwels, and where we ſhall at eaſie rates bee made partakers of ſuch riches as the poore Proteſtants

neuer

neuer tasted of: witnesse this booke that heere I send you, venerable onely for the antiquity of it. For as to the truth of it, it cannot bee questioned, seeing *Onuphrius*, and many other great and well approued Authors confirme the same, and all trauellers finde it to be true, as their purses will testifie if they should deny it. *Onuphrius de vrbis Ecclesiis.*

Oh then, what a worthy change shall you make, *Italy* for *England*: *Rome* for *London*, *Tiber* for *Thames*, *Masse* bookes for *Bibles*, seuen *Sacraments* for two, and many other great blessings to boote: you shall be deliuered from Sermons, and Psalmes singing, and Prayers in a knowne tongue, and many other such superstitious Ceremonies, which heere you are combred withall: and whereas heere you can scarce walke in *Pauls*, nor make a bargaine in the Temple Church, without being offended with Psalmes singing, Bells ringing to serue hereticall Deuotions, nor walke scarce by any Church, but shall bee scandalized and tormented with a Sermon. There you shall bee quite deliuered from all such Purgatories, and contrariwise you shall not peepe into a Church, nor creepe into a Cloister where you shall not finde more bounties and blessings, and more thousands yeeres of pardon, then all the Churches of England are able to giue; as you shall well perceiue by this ensuing Booke: And if you haue such queasie and tender stomakes as you cannot bee without a Sermon, his

Holineſſe heerein alſo condiſcends to your infirmity, and prouides, therefore you ſhall haue ſtore of them in *Lent*, when like Fiſh they be in the beſt ſeaſon.

And if the feare of Purgatorie happe to trouble you, *Rome* is the onely place in the World for you, for you will perceiue by this booke ſo many fine and eaſie waies to eſcape it, as you will hold him more then worthy to goe to Hell, that euer ſuffers himſelfe or any he loues to come within the ſent or ſmoke of purgatory.

And for your Clergy and confeſſors, and young men vnmaried feare not, they will bee in better plight then they euer were in *England*, for the Stewes are there in euery ſtreete; which his Holineſſe (out of his owne former experience, no doubt of the neceſſity thereof) in great wiſedome tollerates both for Clergy and Layety, for eſchewing of greater inconueniences but eſpecially that his Clergy may auoyd that foule and deteſtable ſinne of marriage: which with vs is held a greater ſinne then to lye with other mens wiues, or twenty Whores. And if any thing doe afterward trouble the conſcience, you haue there at euery houre a Confeſſor at hand, and are not to ſeeke him a farre off, ſend for him with coſt, keepe him with danger, and ſend him away in ſecret as you doe in *England*: and he is as ready to giue you abſolution, as you to pay him, and as able to diſcharge you of all your ſinnes as of his owne.

Coſterus in Enchirid. Gretſecus, Ignatius &c.

And

And as for worldly wants, feare them not; how can ſo tender a Father, and ſo louing a Mother ſee their children want? who knowes not the rich and royall entertainement that *weſtmerland* had, when hauing loſt all for his Holineſſe hee fled to them? and leaſt the Engliſh ſhould pleade it as their priuiledge, call to mind how the Scottiſh Biſhop of *Roſſe* was receiued & rewarded, firſt with the title of the Biſhopricke of *Conſtance* in *France*, and afterward (becauſe *Conſtance* by reaſon of the warres was little worth) with a promiſe of the Arch-biſhoprike of *Macklin*, and that hee might not ſtarue in the meane time, he had a penſion aſſigned him of fifty ſcutes a moneth, which though it was moſt ilfauouredly payed him, yet was it moſt fairely and frankely beſtowed on him: And howſoeuer, you bee not ſuch Arch-traytors to your owne ſtates, nor ſuch well deſeruing fauorits of the Roman Church as theſe two were, yet feare not, for you ſhall at your firſt comming be welcome, and well refreſhed at the Engliſh Colledge; and after that know for your comforts, that euery day certaine Pilgrimes of ſeuerall Nations dine in the Popes preſence, of meate from his owne Table, bleſſed with his owne moſt holy hands: (oh, who were not worthy to want it that would not poſt from England to Rome for ſuch a dinner.) And it is but a reaſonable ſute to ſome *Cardinal*, or the fathers of the Colledge to be often made gueſts at this Table, the very crummes

Vide Ieſleum in ſua congratulatione ad Albertum Archiducem de Seipſo.

whereof gathered vp and carried away, are of as much vertue as many of the Relikes in Saint *Peters* Church.

Now then seeing there be such entertainements and rewards to be had for the body, as these examples proue, and such riches for the soule, as this Booke declares, let vs leaue these Heretikes to wallow in their mire, let couetous Merchants goe to the *Indies*, and Gallants to *Guiana*: let silly Catholikes goe dwell in *Ireland*, and fooles into *Virginia*: Let vs take a wiser course, and post to *Rome*, where wee are sure to haue as good entertainement as wee deserued at home, and to finde as much honesty as holinesse, and as much happinesse as both: And as the Heretikes make themselues sport with this Booke, because (poore fooles) they beleeue it not: so doe you more wisely who know it to bee true, take it with you, reade it in your iourney for your recreation, and when you come there, examine the truth of it Church by Church: And if you finde the Reliques there as precious, and as full of vertue and value, as you will finde the relation heere made of them to bee true, I dare say, you will be the richest and happiest people in the World: And further, of this bee assured for your better content, the Heretikes will not so much enuy your rich and happy State in Rome, as they doe the little libertie you haue in *England*: and to say truth (If I may without offence) they are not such cruell bloud-

bloud-ſuckers, as wee ſpeake and write of them, for I haue often heard many of them ſay, they had rather haue you all ſent away to *Rome*, then the bloud of any of you to bee ſhead in England. And that you may requite them for this courteſie- Let mee aduiſe you when you come to *Rome*, and now and then for your recreation goe forth to ſee an Heretike burnt after a Seſſions from the Holy houſe (where it is pretty ſport to Catholikes to ſee how the fat fries out, and how the burning Torches bring away pieces of their fleſh) then if it happen to bee an Engliſh-man, doe him this fauour for countries ſake, to get him a little ſooner diſpatched out of his paine: But I put you to too much paine, by keeping you ſo long from preparing for your Iourney, which I am ſure you will doe as ſoone as you haue read this Booke, vnleſſe it bee you doubt of the truth of it, (which none will doe that are true Catholikes) and then I ſuſpect you are turning Heretikes and therefore will wiſh, that for your puniſhment you neuer ſee Maſſe againe, and for your penance may euery Sunday heare a Sermon, dayly reade two Chapters of the Bible, and receiue the Euchariſt once a Moneth, which moſt grieuous penance, if you would auoid, get you firſt to your Booke, and then to your Iourney.

And as true as the Pope is (as wee call him) the Vicar of Chriſt, and his breſt the habitation of Holineſſe and truth, and (as the Canon-law calls

calls him our Lord God, ſo certainely you will bee moſt happy in your Iourney, and moſt welcome to his Holines, eſpecially if you leaue all you haue in England, and come to him poore and vnprouided, and ſo giue him occaſion to exerciſe his Charity, for you know, Hee and his Cardinals, and all his Court hold it a better thing to giue then to receiue.

(.·.)

By *William Craſhaw.*

Index Authorum.

CORpus Iuris Ciuilis.
Onuphrius de 7. Vrbis Eccleſijs.
Azorij Inſtitutiones Morales.
Villamonts *Trauels in French.*
Corradi caſus Conſcientiæ.
Iacobus de Grafijs Deciſiones.
Petri Mathæi conſtitutiones Rom. Pontificum
Platina
Onuphrius } De vitis Pontificum Rom.
Cicerella.
Molani Compendium practicæ Theologiæ.
Toleti Inſtructio Sacerdotum.
Iac. Ledeſma de ſacra Scriptura non legenda, &c.
Serranus de Eccleſijs Vrbis Rom.
Hen. Korumanni, liber inſcriptus, Roma Communis Patria.

(a) The glorious mother City of *Rome*, which ſome good Catholikes call, *The miſtreſſe of the World*: ſome, *The wonder of the Earth*: ſome, *The eternall City* (not becauſe they beleeue it ſhall be eternall, but for that they wiſh it) is built on ſeuen hils, which are called by theſe names:

Capitolinus, Quirinalis, Caelius, Exquilinus, Auentinus, Viminalis, Palatinus. and of late are added 4. more. *Mons Hortulorum, Vaticanus, Janiculus, Teſtaceus.*

Of the great glory of this City if any would bee more fully ſatisfied, let him reade the little booke, called *Roma communis Patria*, written lately by one that was there, and it will giue him a ſtomake to goe thither, if it were further off then it is, or elſe ſurely he wants Catholike deuotion. And as it is built on ſeuen hils, ſo it hath ſeuen principall priuiledged Churches a boue the reſt, and Patriarcall: they be

Saint Iohn Laterane, *ſaint* Peters *in the* Vaticane,
ſaint Paul, *ſaint* Maries *the great ſaint* Croſſe,
ſaint Laurence, *and* Steuēn, *ſaint* Sebaſtians.

No tongue can tell the glorious, gracious, and bleſſed Indulgences that belong to theſe ſeuen Churches. But this ancient Manuſcript copy ſets downe good part of them, & much more then theſe idle *Caluiniſts* will beleeue: but no matter for them, if they will be ignorant let them be: they know not the vertue of an Indulgence, therefore they condemne it. But if any Catholike think lightly of theſe gracious Indulgences, they wrong themſelues and their Religion. And therefore whereas ſome zealous Engliſh Catholike of late (a) called this book contemptuouſly an old worme-eaten Manuſcript: he was much vnaduiſed, and hath giuen (I feare) too much aduantage to his aduerſary, who cannot but tell him againe, (as I heere tell you my Catholike brethren) that the truth of the Indulgences ſet downe in the old bookes, is auerred and confirmed by the late books of many great and learned Catholikes, as *Onuphrius*, (b) a great man in his time, ſince him *Serranus*, (c) and ſince him *Villamont*, (d) therefore no good Catholike may doubt of the truth and validity thereof, vnleſſe he will deny ſuch grounds as may not without mortall ſinne be cald in queſtion.

(a) *I. R.* In his confutation of the Proteſtant Pulpit-babels, againſt *W. Craſhaw.*

(b) *Onuphrius de 7. vrbis Eccleſiis.*
(c) *Serranus.*
(d) *Villamont.*

(b) Heere be not all, but a great part, and yet there be in one Church 33000 yeeres of pardon for once going vp one paire of ſtaires, and in another Church is to be had within the compaſſe of one yeere, more then two and twenty hundred thouſand yeeres of pardon: Oh what a glorious treaſure the Pope is Lord of!

The Indulgences and Reliques of the *Seuen Churches in Rome.*

Textus Latinus ex manuscripto ad verbum descriptum.

The same in English.

HÆ *sunt Reliquiæ & Indulgentiæ septem* [a] *Ecclesiarum principalium vrbis Romanæ pro maiori parte,* [b] *nec non aliquarum aliarum Ecclesiarum Parochialium & Capellarum.*

Sanctus Silvester *scribit in sua Canonica,* [c] *quod Romæ fuerunt mille quingent equinque Ecclesiæ quarũ maior pars nunc destructa est.* [d] *Et fuerunt ibidem quadringenta sexaginta*

THese bee (1) *for the most part* the Reliques and Indulgences of the seuen principall Churches of the City of *Rome:* as also of diuers other principall parish Churches and Chappels of *the same Citty.*

Saint *Silvester* in his Canonicall, writeth that in *Rome* there were a thousand fiue hundred & fiue Churches, which for the more part are now defaced. And there were in the same City foure-hundred sixtie and seuen

(1) These bee they that then were: namely some 300 yeeres agoe; since then little hath beene altered but the better way: for if some haue been taken away, or spent, or lost, many more haue been conueyed into their roomes, to the comfortable vpholding of the *Roman* faith, as he may see who will read *Onuphrius* and *Villamont* of this matter.

of this Exchequer is neuer empty, and what ſilly fooles are the Heretikes to depriue themſelues they know not of what?

(c) We reade (ſay the *Caluiniſts*) of the fathers, of books Canonicall, and the Papiſts tell vs of houres Canonicall: but of any booke called by the name of Canonicall it ſelfe, or any thing elſe ſo called, they might doe well to haue told vs more plainly and particularly: for *Poſſeuine* the Ieſuite, their good friend, who takes vpon him ſo exactly to deſcribe all Authors and their bookes, ſpeaking of this *Siluеſter*, mentioneth no ſuch Booke; therefore take heed this Canonicall proue not ſome Apocriphal, hidden and forged ſtory. Thus prate the Heretikes out of their ignorance and preſumption, not knowing that the holy and authenticall Canon law of the Pope teacheth in the Decree, that the Popes Decretall Epiſtles are numbred amongſt Canonicall Scriptures; but theſe *Caluiniſts* care little it ſeemes, what the Popes law ſaith, they are all for Scripture, Scripture, and that makes them ſuch Heretikes as they be.

(d) If this be true, that there were in *Siluеſters* time 1505 Churches in Rome, how comes it to paſſe (ſay the Heretikes) that the greater number is now defaced? it cannot bee ſaid to bee done in time of perſecution; for in *Siluеſters* time the perſecutions of the Heathen were all ceaſed. What then, hath Popiſh deuotion puld downe the Churches, that the perſecutions left ſtanding? Hath Rome beene Gods Church, and Gods houſe all theſe yeeres, and yet puld downe aboue 800. Churches? They accuſe Proteſtants of pulling downe Churches, but they cannot ſhew ſo many puld downe in this whole Kingdome as here they haue done in one City. And for theſe that are downe, mens corruptions, not our Religion tooke them away, ſauing ſome few which being needeleſſe and ſuperfluous, others or more in places more needfull, haue beene erected for them. But if any good Catholike heare any Heretike babling on this faſhion, ſtoppe his mouth preſently and tell him, that their Churches being Hereticall Churches, therefore the more the worſe.

(e) None may ſay Maſſe at theſe Altars but the Pope, or thoſe that haue licence from him; but he tels vs not (ſay the *Caluiniſts*) who may preach in their Pulpits. An idle obiection, and ſo let all good Catholikes hold it: for what is preaching to a Maſſe? euen nothing at all: nay, its hard to ſay whether the Roman Church hath got more good by Maſſes, or hurt by preaching; and therefore let all deuout Catholikes neuer ſtumble at it, if in all Catholike bookes they finde the Altar ſo much ſpoken of, and the Pulpit ſo little: the Altar ſo magnified, and the Pulpit ſet aſide: for his Holineſſe well knoweth, it is the Altar that ſends him in his rent, hee neuer got any thing by the Pulpits;

ginta ſeptem Eccleſiæ Parochiales priuilegiatæ gratia & ſanctitate, et dicuntur Regales, quia à ſummis Pontificibus et Imperatoribus ſunt conſtructæ. In quarum ſummis altaribus ſolus Papa vel cui ipſe licentiam dederet vel conceſſerit licite poteſt celebrare. e Inter iſtas Eccleſias ſunt ſeptem priuilegiatæ maiori gratia ſanctitate et dignitate et magis omnium regales: Inquas prima & principalis dicitur Eccleſia ſancti Iohannis *in Laterano quæ*

pariſh Churches, priuiledged with grace (2) and holineſſe: and theſe are called Churches Royall, becauſe they were built by the Popes or by Emperours. In the high Altars of theſe Churches no man can (3) lawfully celebrate or ſay Maſſe, but onely the Pope himſelfe, or he to whom the Pope giues or grants licenſe in that behalfe. Amongſt all theſe Churches there bee ſeuen (4) that be priuiledged with more holineſſe and greater grace and dignity, and bee more royall then all the reſt: of which ſeuen the firſt and principall is called the *Church of Saint Iohn the Laterane*, which

(2) Lo, is not Rome a holy City, and is not ſhe to be called, The *Holy Mother Church*, where the very Churches haue grace and holineſſe? The religion of the Proteſtants can giue grace but to men, but the *Catholike* Religion euen to Churches, nay ſhee hath holy bones, holy ſtones, and holy ragges, & holy haire, and holy ſwords, and holy water, and holy earth, and holy milke, and all things in a word, as holy as her ſelfe. Therefore may not the *Calumniſts* bee aſhamed to ſay, that ſhee is not the holy Church?

(3) Lawfully: By what law ſay the *Caluiniſts*? Not Gods certainly: for if God command to ſay a Maſſe, the Maſſe is not onely lawful, but a good action: they therefore meane their owne law, and they doe well to confeſſe that their Maſſe ſtands by vertue of their owne Law. Thus they prate: but alas for theſe idle Heretikes! as though Gods Law and the Popes law were not all one. yes aſſuredly, as ſure as the Pope is Gods Vicar: only there is one difference, that where Gods Law is defectiue, the Popes law ſupplies it, & where it is imperfect the Popes law addes perfection to it: therefore though the Maſſe ſtand by the Popes law, yet ſtands it ſurely and ſafely enough.

(4) Now there be 7. but in the old Prouinciall, which I haue ſeene manuſcript in a far more ancient copy, there were but fiue: but the Pope addes and altars at his pleaſure, and as he ſeeth it for his profit. and good reaſon, for he is Chriſts Vicar, and may do that Chriſt left vndone.

pits; what he hath loſt by them hee knowes and feeles ſo well, that if hee knew how to carry it cleanly, he would rid his Churches, as cleane of them as he hath done of the Bibles in the vulgar tongue. In the meane time his Holineſſe out of great wiſedome, is content that any diſgraces be caſt vpon preaching that can be deuiſed, inſomuch as if any bee great Preachers in Catholike countries, it is enough to ſuſpect them for Heretikes, and their bookes muſt be purged, witneſſe *Sella*, *Ferus*, and many others; and though Chriſt and the Scriptures ſeeme to magnifie preaching neuer ſo much, yet good Catholikes muſt not care for it, but muſt know that Chriſt ſpake what was fit for thoſe times; but his Holineſſe knowes and muſt appoint what is fit for theſe times: and therefore hee will notwithſtanding giue it what place he liſt. And if any man offer to compare it with the Maſſe, it is little better then Hereſie. But Fryer *Lobo*, a great preacher in Rome, could not containe, but in the hearing of Pope *Gregory* the 13. deliuered this in the Pulpit: *That it is of greater worth before God, and more profitable to the doer, to heare Gods Word preached, then to ſee a Maſſe.* But what followed? His holy ſtomake could digeſt no ſuch doctrine, nor indure ſuch blaſphemy againſt his God, and therefore forthwith he conſtrained the poore Fryer to go vp againe, and in the ſame place to eate his words, & to teach the contrary. Thus he made him in the Pulpit to diſgrace the Pulpit, & in the place of preaching to diſparage preaching. And not thus content, he alſo ſuſpended the Frier from preaching; yea his recantation could not keepe him from ſuſpenſion: and no maruel!, for hee that durſt magnifie preaching aboue the Maſſe, is not a man fit to preach in Rome.

(a) *Bapt. Corradus Reſp. caſ. con. To 2. queſt. 253 art. 2. Nauar. in Manual. cap. 13. art. 30 Fumus in verb. Feſtum pag. 378.*

(b) *Soto de Iuſt. & Iure lib. 2. q. 4. art. 4. Iac. de Graf. de deciſ. aur. To 1. lib. 2. cap. 34. art. 8. Azor Inſtitut. Moral. To 1. lib. 7. cap. 3. q. 6. Poſſeu Bib. ſel. To 1. l. 11. cap. 1.*

(c) *Molanus Comp. pract. Theol. Tract. 20. c. 30.*

Neither is this practiſe contrary to our doctrine: for do not our Ieſuits and Caſuiſts teach and write, that as vpon the Sabbath Day, the Commandement of the Sabbath enioynes not the inward worſhip of God, but onely the outward (*a*) (a peece of rare Diuinity.) ſo alſo that that outward or exterior worſhip (onely commanded in that Commandement) conſiſteth onely in hearing the Maſſe; and as for praying or hearing of Sermons, they are not of the eſſence of that Commandement? Nay, our Church (ſay they) hath no law for hearing, or being preſent at any part of Gods ſeruice, but onely at the Maſſe: nor is it any way a cuſtome in the Catholike Church that a man is bound vnder paine of mortall ſinne, to pray to God on the Sabboth day, or heare the Word preached, but only to heare a Maſſe. (O ſweete and dainty doctrines!) And theſe be no triuiall Doctors, but of our chiefe ring-leaders, e-

ſpecially *Azorius*, who was one of the principall founders of Ie-

ſuitiſme

est caput totius orbis. [f] *Item Ecclesia sancti* Iohannis *est dedicata in honore sancti* Saluatoris, *& sanctorũ* Iohannis *Baptiste et Euangelistæ. Et sunt ibidem quotidie* xlviij. *anni indulgentiarum et tot carenæ et tertie partis omnium peccatorum remissio. Item Papa* Siluester *et Papa* Gregorius *qui eandem Ecclesiam consecrauerunt dederunt tot indulgentias quot nemo numerare potest nisi solus Deus, testante Papa* Bonifacio *qui dicit quod si homines scirent indulgentias Ecclesie sancti* Iohannis *quot essent, non transirent ad sanctum Sepulchrum in Ierusalem vltra mare vbi absolvuntur à pœna et*

is the head of all the World. (5) Also this Church of St *Iohn* is dedicated in the honour of St *Saviour*, and of St *Iohn* the Baptist, and St *Iohn* the Euangelist. In this Church of St *Iohn Laterane*, there be daily and euery day eight and forty yeeres (6) of pardon and as many *Quarrantens*, together with the remission of the third part of all a mans sinnes. (7) And further Pope *Silvester*, and Pope *Gregory*, who consecrated the same Church, gaue and granted therunto so many Indulgences, as none can number but God alone, as witnesseth Pope *Boniface*, who saith, that if men knew the Indulgences belonging the Church of S[t] *Iohn*, and how many they were, they would neuer go so farre beyond the Sea, as to the holy Sepulcher in Ierusalam, (8) but would spare so great a labour for say

(5) The first principall Church in Rome is the Church of saint *Iohn* in the *Laterane*.

6 Euery day 48 yeeres. It is in a yeere more then thirty thousand yeeres. Oh how bountifull the Pope is to all his good children!

(7) Remission of the third part: but what will that helpe a man seeing one will condemne him? Againe, see what a Vicar Christ hath, who can remit a third part, and keepe two thirds vnremitted for another occasion. Christ did neuer so, but forgaue all or none. Thus prate the Heretikes: but let all good Catholikes onely regard what the *church* saith, no matter what *Christ* said or did.

(8) All men may beleeue there bee as many Indulgences in the one place as in the other, as it is very true that a blind man sees as well at midnight as at noone day.

ſuitiſme. This was he, whom as *Poſſevine* reporteth, *Gregory* the thirteenth, called to Rome, to be one of them that ſhould make lawes and orders for the whole ſociety. This holy Ieſuit hauing gotten ſome ſecret inſpiration from his Holineſſe, and ſucke out of the Popes owne breſt more pure Popery then all the reſt, he goeth further, and ſaith: It is the common opinion that there is no Diuine law, compelling or commanding Chriſtians to heare Sermons on the Sabbath or feſtiuall dayes. And whereas there was ſo much goodneſſe in the Councell of *Trent*, as the Heretikes call it, or rather ſo much curioſity as wee may ſay, as to decree that Biſhops ſhould diligently admoniſh their people, and tell them that they are bound to come to their pariſh Churches to heare Gods Word, *Azorius* the Ieſuite hath anſwere ready, that the Biſhops are bid to *warne* them, not to *compell* them: and if that ſeeme too ſlight, he hath a better in ſtore, whereas (ſaith he) the counſell would haue them come to heare Gods word, that muſt be vnderſtood of the Goſpell in the Maſſe: for is there not a Goſpell read in euery Maſſe? and is not the Goſpell Gods Word? Then he that comes to the Maſſe, heares a Goſpell read, and conſequently heares Gods Word: Is not heere deepe Diuinity? and ſhall not an ignorant man bee well edified when hee heares a peece of the Goſpell read in Latine, whereof he vnderſtandeth not one Word? Yes doubtleſſe, ſaith learned *Ledeſma* the Ieſuite, if they come with deuotion and a good intent. Thus then you ſee that preaching is a meane matter in reſpect of the Maſſe. And this is the reaſon why here and elſe where in our Liturgies and chiefe and beſt bookes of ſtate, as our *Miſſall, Pontificall, Ceremoniall. Sacerdotall*, and the like, for one mention of a Sermon and a Pulpit, you ſhall heare a hundred times of an Altar and a Maſſe. And if this bee done by the Church, and that Church cannot erre, then all good Catholikes muſt know, that not Pulpits & Preaching, but Altars and Maſſes muſt they looke after. The Heretikes I confeſſe doe hereat take great offence, and hereupon doe cauill and raile bitterly, and ſay that it is no maruell to ſee the Pope preferre the Altar before the Pulpit, & a Maſſe before preaching: for ſay they, and my eares haue heard them ſay it to my great griefe, if they gained no more by the one then the other, his Holineſſe would bee faine to ſtrike ſaile, for the wings of his pride would ſoone be clipt. He tels vs (ſay they) of a Myracle in Tranſubſtantiation, that the Bread and Wine are turned into Chriſts Body and Bloud, and there remaines nothing but the faſhion, colour, or likeneſſe of Bread and Wine: But as our faith findes none ſuch in Scripture, no more doth our bodily ſence finde it in experience. But we can

tell

et culpa: nam sic etiam absoluuntur in Ecclesia sancti Iohannis predicta. Item dicit sanctus Bonifacius, qui deuote venit ad orandum in die consecrationis Saluatoris qui visibiliter apparuit omni populo Romano, cuius dies est nona die mensis Nouembris, & est ibi remissio omnium peccatorum. Constantino Imperatore supplicante, postquam Constantinus Imperator à lepra mundatus fuit per sacri baptismatis susceptionem dixit beato Siluestro Papæ pater sancte domum meam in Ecclesiam ordinaui, infunde in Ecclesiam tuam largam benedictionem omnibus venientibus ad eam. Respondens sanctus Siluester,

say that they be there absolued *à pœna & culpa* (both from the punishment, yea and from the guilt and sin also) euen so are they likewise in the Church of S^t. *Iohn* aforesaid. Likewise the same S. *Boniface* saith, that he cõming deuoutly to the said Church to pray, vpon the day of the consecration of S. *Sauiour*, our Sauior appeared (9) visibly to all the people of Rome. And this day was the 9. day of the month of Nouember: and there is there vpon that day remission of all sins, which was obtained at the supplication of *Constantine* the Emperor. For (saith hee) after that *Constantine* the Emperor was healed of his leopresie, by receiuing holy Baptisme, hee said to S. *Siluester* the Pope, holy Father, I haue ordained or consecrated my owne house to bee a Church, thou therfore infuse and powre vpon this

(9) *Huguenots* and heretikes thinke it a great matter that a Saint or an Angell should appeare to a man or a Woman, but heere they may see that is no great matter in the Catholike Roman Church, when at one time, not an Angell nor a Saint, but Christ himselfe appeares, & that not audibly but visibly; and that not to the Pope, or a few, but to all the people of Rome. No maruel surely though that be a holy Citty, where Reuelations are so common. And let no deuout Catholike doubt of this: for it's as certaine & true as that the Host bleedes when it is pricked, or that a woman carried home an Host to charme withall; and when shee could not worke her feat by it, threw it into the fire, but the Host spake to her, & said, Why wilt thou burne mee? and leapt againe out of the fire into her lap. Vnbeleeuing Heretikes will laugh at these, but good Catholikes may as safely beleeue the one as the other.

tell them of a much more true and sensible wonder dayly amongst them: for their Pulpits are transubstantiated (if wee may be so bold with their word, for Gods it is not) into Altars: their Preachers into Priests, their Sermons into Sacrifices, their Bibles into Missals; and these are so absolutely altered, and really changed, that indeede there remaines nothing but names and shadowes. For the other haue the substance. Pulpits (say they) are for Lent, Altars for euery day. Masses are commanded, Sermons but aduised: Sermons may do well, but Masses are necessary. The Bible hath bred many Heresies, but the Masse booke breeds and feedes Deuotion: Therefore Gods Booke, the Bible, is to be remooued from the people, as a dangerous thing, and the Masse booke of mans making, is to bee their dayly Bread. Is not this the same, say they, (or as bad) that *Daniel* prophesieth of, that *there shall be a King that shall doe what him list, and shall exalt himselfe, and magnifie himselfe against all that is Gods, & speake marueilous things against the God of gods, and shall prosper till the wrath be accomplished, &c. Neither shall hee regard the God of his fathers, nor the desires of women, nor care for any God: for he shall magnifie himselfe aboue all. And instead of God, shall worship his God* Mauzzim, *euen the God his fathers knew not.* Whether their Masse be this *Mauzzim* here meant, or no, say they, we affirme not: once this is cleere, that hee hath turned his Masse into a *Mauzzim*, and maks an Idoll of it, and worships in it a God of his owne making, a God that his fathers knew not: for his transubstantiation and his propriatory sacrifice (which two be the life and soule of the Masse) were not knowne in the ancient and purest Church for 500. yeeres after Christ. And this *Mauzzim* is set vp in the very roome of God. For since the Masse was erected vnto this height it is ar, Christ neuer had his due, but was despoyled of his Offices and Honour, Gods Booke cast aside, and a Masse booke laid in his place: Sermons accounted but things indifferent or conuenient. but Masses the onely necessary duty of the Sabboth Day. And as he here saith, No man may say Masse at the high Altars of the seuen Churches in Rome but the Pope, or his Deputy; but you shall finde no such prerogatiue in preaching here, or else-where. *Arise, O Lord, maintein thine owne cause, against that Idol, the Masse and Mauzzim of the Romish Synagogue.* Thus madly and extrauagantly doe these idle Heretikes prate: but let not this, nor ought that can be brought out of Scripture, trouble any good Catholike conscience; these bee but the temptations of the Diuell, let him hearken what the Pope teacheth, who is Gods Vicar, and *Peters* successor: and if they be good Catholikes, they know that hee cannot erre; and that whatso-

Dan 11, 36, 37, 38:

ever

ſter dixit; Dominus Ieſus Chriſtus, qui te per ſuam miſericordiam ſanauit, et mundauit; et purificet omnes venientes ſine peccato mortali ad locum iſtum quocunque tempore Anni ab eorum peccatis. Et nos authoritate beatorum Petri et Pauli, atque noſtra, remittimus et concedimus eis remiſſionem omnium peccatorum.

Item ſanctus Gregorius qui hanc Eccleſiam conſecrauit reparatam poſt demolitionem per hereticos, cõfirmauit indulgentias prædictas poſitas per beatum Silueſtrum.

Item, Bonifacius Papa dixit; indulgentias Eccleſiæ Lateranenſis nullus nu-

Church thy plentifull bleſſings, for all that ſhall repaire and come vnto it. Hereunto S. *Siluester* anſwering, ſaid, our Lord *Ieſus Chriſt*, who of his own mercy hath healed thee, & cleanſed thee from thy leproſie; cleanſe & purifie from all their ſins all that come to this place without mortall ſiinne(10) at what time of the yere ſo euer they come to it. And we by the authority of S. *Peter* and S. *Paul*, and our owne, do remit & pardon them, and do grant vnto them remiſſion of al their ſinnes.

Likewiſe S. *Gregory* who alſo conſecrated this ſaid Church after it was repared, hauing been defaced by Heretickes, confirmed all the aforeſaid indulgences formerly founded by S. *Siluester*

Moreouer, *Boniface the* Pope once ſaid, The Indulgences that are to bee had in the Church of *La-*

(10) This is moſt vndoubtedly true, that whoſoeuer comes to that Church, without mortal ſin, ſhal obtain all theſe Indulgences: and the very *Caluiniſts* and *Lutherans* will not for ſhame deny this. But if they be ſo curious as to reply & ſay, that none can come without mortall ſin, & therfore by this grant none at all ſhall get any good, let them goe like buſie Heretikes as they are, for being Heretikes they are not worthy to be cenſured but by fire and Fagot.

euer he doth or teacheth as he is Pope, it is all one as if God did it, or taught it: let Heretikes then if they will, extoll preaching, let this satisfie deuout Catholikes, that heere the Pope takes order for saying Masse, receiuing certaine Churches to himselfe, at whose high Altars none may say Masse but himselfe, or some by commission from him: but finde me any whose Pulpits hee reserues to himselfe; nay finde me any in whose Pulpits he will come at all. No, it is too base a place, and preaching too painefull a duty for his Holinesse, hee hath something else to doe, as namely to create Cardinals, to translate Empires and dispose of Kingdomes, to reade and answere Letters from the Princes of the earth, and to giue audience to their Embassadors, to controll Kings when they displease his Holinesse, and to excommunicate them if they submit not to his pleasure, and if they persist, to depose them, and discharge their subiects of their oath and alleageance, to giue their Kingdomes to whom he list; and to raise their owne subiects against them, to augment Saint *Peters* patrimony, by procuring Princes and Dukes to giue him the reuersions after them, to goe and take possessions of the Prouinces that fall to him by such excheates as *Clemens* the 8. did lately of *Ferrara*; to make leagues betwixt Princes, and to breake them when he seeth good, yea though they be confirmed by Oath and Sacrament (as *Paul* the third did against *Henry* the 8. of *England*) *Pius* 5 against *Elizabeth*, and *Sixtus* 5. against *Henry* of *France*) to canonize and make Saints at his pleasure, to set vp shrines for them, and appoint them their holy dayes: as *Sixtus* the fifth, lately made a new Spanish Saint, (namely S. *Diego*) whom he canonized at the request of the last *Philip*, to encourage him in the inuasion of England, *Anno* 88. To make new holidayes (and alter the Kalender as *Gregory* the 13. did) putting out many of his old Saints, by whom he hath got well, and are now past date and out of memory, and to put in new ones in their roome, which as new broomes shall cleanely sweepe vp the gold of the World into his Coffers. These are imployments fit for Popes, and not to busie their braines, and spend their spirits abour preaching. And are these all? Nay, who is able to recount all the honourable affaires his Holinesse hath to manage. Therefore fie vpon these foolish Heretikes, who hold that the Pope ought to preach; for is not he the vniuersall Bishop of the World, and Pastor of Pastors? and is not all the World his Prouince? and is not the care of the whole World, and gouernement of the whole Church laid on his shoulders? how then can hee finde time to preach? For besides all the aforenamed weighty imployments, he hath much more to doe, and which none can doe, but himselfe,

Vide Peter Matth. inter constitutiones Pont. Rom. in Bull Pauli. 3. contra Henricum 8. Angliæ Regem.

Vide canonizationem S. Didaci.

Decretum.

numerare poteſt ego tamen omnes confirmo.

terane no man can number, (11) yet I confirme them euery one.

(11) Here againe the Heretickes will laugh & ſay, that it is moſt true, they that are not at all cannot bee numbred, as no man can number or count the gold in a Beggers purſe, becauſe there is none. But theſe ſhew themſelues bold Heretikes indeede, that dare ſuppoſe holy Pope *Boniface*, eſpecially the 8. would æquiuocate.

CHAP. 2.

Reliquiæ eiuſdem Eccleſiæ.

IN illa Eccleſia eſt quædam Capella, quæ vocatur Sacriſtia, ibi eſt Altare ſancti Iohannis quod habuit in Deſerto & ibi tabula ſuper quam cenauit Chriſtus cum ſuis diſcipulis in cena Domini.

Ibidem eſt teſtamentum vetus, ſcilicit, virga Moyſi et archa fœderis. Iſta omnia apportauerunt Titus & Veſpaſianus de Ieruſalem cum quatuor columnis æris, quæ ſtant circa ſummum Altare, vbi ſunt capita

CHAP. 2.

Of the Reliques in the ſaid Church of Laterane.

IN this Church of the *Laterane* there is a certaine Chappell which is called the *Sacriſt*, or the *Veſtry*: in it there is *S. Iohns* Altar (12) euen that very Altar which he had in the Wilderneſſe. And there is alſo that very Table vpon which Chriſt ſupped with his Diſciples at his laſt ſupper.

In the ſame place is the old Teſtament, to wit, *Moſes* his rod, & the Arke of the Couenant. All theſe did *Titus* and *Veſpatian* bring thither from *Ieruſalem*, together with thoſe 4 great braſen pillars, which now ſtand about the high Altar, within which Altar are the heads of the bleſſed

(12) Here the Heretikes may ſee how ancient Altars bee, for as ſure as this is true, Altars bee as old as ſince S. *Iohn Baptiſt*. Now whether this be that very Altar or no, & whether theſe vnder-named, bee not the very Table that Chriſt ſupped at, and *Moſes* his Rod, and the right Arke of the couenant, Hereteckes will make queſtion, but good Catholikes will as firmely beleeue it and more, then they will that the Booke of the *Reuelation* is Canonicall Scripture.

ſelfe, as namely, to receiue appeales from all parts of the world made vnto him, to view matters iudged, and reuerſe, diſannull, and altar them at his pleaſure, to nominate and fill the Abbacies and Biſhoprickes of the world as they fall voyd, to elect into all places, or at leaſt to confirme the elections made by others, to ſend his prouiſions into all Lands for what liuings he liſt, againſt they bee voyd, that he may haue them to gratifie his Minions: to appoint generall Councels, when and where, and as oft as hee pleaſeth to call them, continue them, prorogue them, remoue them, diſſolue them: to nullifie or confirme them as he liſt; or to take that that is for him, and reiect that that is againſt him, as hee did, and yet doth in the Councels of *Conſtantinople*, *Chalcedon*, *Conſtance* and *Baſill*: To deuiſe and create new Reliques when the old one are loſt, periſht, or worne, and to hallow them, that deuout Catholikes may haue what to worſhip, and ſo may be encouraged to pay their rents well: and when neede is, to execute his admirable skill in Arithmeticall Multiplication, or rather his tranſcendent power and Omnipotency for the multiplying of holy Reliques as he did to the great comfort and edification of his Church, when he multiplied S. *Iohn Baptiſts* head, of one making three, and of the three Kings of *Collen*, making three more: and found out a third arme of Saint *Peter*, and that little and curſed Croſſe which *Simon* of *Cyrene* once bare vpon his ſhoulders, he by his mighty power hath multiplied in ſuch ſort, as now neuer a Ship in the world can carry it. And as he multiplyed the ſubſtance, ſo hath he changed the nature and quality, for being curſed before, he hath made it now ſo bleſſed, that (as hee teacheth) it ought to be worſhipped with the ſame worſhip as Chriſt himſelfe. Oh ſilly Heretikes, that will tye him to ſtudy and preach that hath theſe things to doe: what, thinke they theſe can bee done in a day? No, no, it hath coſt the holy Mother Church many a yeeres labour, and it hath ſore beaten her braine to bring theſe matters to this paſſe. As for the multiplying of the Nayles that faſtned Chriſts Body to the Croſſe, which of 3. are brought to more then 23. that wee will not ſpeake of, as being but a ſmall matter: for euery Goldſmith can make of one great plate of gold 100. little ones, & euery one as good gold as the great one, but let vs leaue that and proceed to ſee what further imployments his holineſſe hath. Hath hee no more to do? Yes, to weed out the Hereſies that ſpring ſo faſt with the hookes of his holy Inquiſitions, to confute the Heretikes with thoſe excellent arguments of Fire and Fagot, Daggs, and Daggers, Piſtols and Poniards, Murders and Maſſacres: to looke to the bookes and writings of the World, that nothing be

Gretſerus de Cruce, Tom. 1. cap.

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pita beatorum Apostolorum Petri & Pauli. Et quando ista capita monstrantur tunc sunt ibi tot indulgentia quot sunt ad sanctum Petrum in ostentatione Veronicæ.

Item imago Domini quæ depicta est in pariete non per manus hominum, sed diuino opere coram omni populo Romano apparuit quinto Idus Nouembris. Item Candelæ aureæ quæ fuerunt in priori tabernaculo.

Item, mensa in qua lex est scripta digito Dei.

Item, de quinque panibus ordeaceis & duobus piscibus ex quibus saturati fuerunt quinque millia hominum.

Item

Apostles *Peter* and *Paul*. And when these heads be shewed vnto the people, then ther are as many Indulgences at that Church as there be at S. *Peters* Church (13) at the shewing of *Veronica*.(*)

Also there is the Image or picture of our Lord, which was painted vpon the wall: not with mans hands, but by the deuine worke of God, before all the people of *Rome*. (14) And this Image thus appered vpon the 5. day of the *Ides* of *Nouember*. Also there are the golden Candlesticks that were in the first Tabernacle of the old Testament.

Also the Table wherein the law was written with the finger of God. (15) Also some of the 5 barley Loaues and two fishes, with which fiue thousand men were fed by Christ.

(13) True, as many in the one place as in the other.

(*) He meanes a Picture of Christ, which they say hee gaue to a woman called *Veronica* in that Handkercher which she gaue Christ to wipe his face withall.

(14) Here is a Picture that is worth speaking of, which God himself painted If he here like *Caluenists* did beleeue that God made this Picture, they would not bee so earnest against Images. But they (poore soules) thinke that some of the cunning clergie of Rome made it secretly in the night, or some way else conueighed it thither. And thus they wilfully cast away themselues, as though the holy Mother Church of Rome would say this if it were not true.

(15) The Heretikes also will not beleeue that these bee the true Tables wherein the Law was written, because the Iewes that are in Rome in great aboundance would by one meanes or other haue got them away, though it had cost them their liues: but no matter what Iewes or Heretikes say, as long as the holy Mother Church tels vs these be they.

left that may make against him: to allow what and how many he will haue read, and to barre or prohibite all the rest: and for those that are to be read, to alter them as hee seeth cause: taking out what makes against him, and putting in what may make for him: surely he hath little time to spare that hath all this to doe. And yet hee hath more to doe, namely, to create new religions, and set vp new orders. For Christ when hee ascended, left but one Religion in the World: but to multiply that one into many, and to deriue 100. seuerall from it, and yet all these to bee religions: this labour, because it beseemed not the Author of vnity to leaue many, but one Religion, he left to his Vicar, who hath performed it most diligently: for since his Ascention into heauen, he hath reared vp at least an hundred more then Christ euer thought of: & yet still euery day he deuiseth more, all tied together by the tayles, like Samsons Foxes, but euery one looking and drawing seuerall wayes, one pulling against another, one enuying and supplanting another, so that another businesse that much troubleth him, is to reconcile them one to another, and yet all hee can doe, is not sufficient to keepe them in loue and amity. And when hee seeth any of them grow too high, and too full of wealth, then another part of his care is to squeze the Spunge, being too full, as he did the Templers for their Lands and riches, whose order he puld downe, and burnt their *great Master at Paris*. Thus to create new Religions, and erect new orders, to keepe them from ouerthrowing another, and to dissolue them againe when he seeth cause, are not these sufficient imployments to keepe him from preaching, if he had no other? yet there is one more, and that no small one, which he hath to doe, namely, to looke to the succession of Princes, and to take care how Kingdomes may by prouided when their Princes either dye, or bee by him deposed. As *Innocentius* the fourth hauing deposed *Frederick* the Emperour, *Alexander* the fourth tooke paines to make a Decree touching the succession of the Empire, publishing a Bull, prohibiting and forbidding the Electors, to chuse *Conradus* his sonne to bee Emperour. A fact without example, and beyond beliefe, that a forraine Prince should publikely dare to interpose himselfe in a forraine election, and publish his letter to the world written against that Prince, whom the Princes Electors, and all the Christian world had their eyes vpon, as the most probable successor of the Empire. But by this, that idle Herenkes, *Huguenots*, *Caluinists*, and *Lutherans* may see that the Pope is tyed to no presidents of other Princes; nay, hee is to giue example to all, but to take of none; and they may see, that the fact that would haue beene foule in another Prince,

Item, tunica inconſutilis, quam fecit Maria virgo mater Domini noſtri Ieſu Chriſti.

Alſo the coate without ſeame which *Mary* the virgin and mother of our Lord made for Ieſus her ſonne.

Item eſt ibi veſtimentum purpureum quod Maria ſibi fecit.

And there is alſo the purple garment that *Mary* made for her ſelfe.

Item eſt ibi de ſanguine & aqua fluente de latere Chriſtis.

Alſo there is ſome of the bloud and water that flowed out of CHRISTS ſide.

Item de loco aſcenſionis domini in cælum.

Alſo ſome of the ground where Chriſt ſtood when he aſcended into heauen.

Item de crinibus & ſanguine beati Iohannis Baptiſtæ.

Alſo ſome of the haire and of the bloud of S. *Iohn Baptiſt.*

Item de puluere & cinere corporis eius combuſti.

And ſome of the duſt & aſhes of his body when it was burnt.

Item cilicium eius quod fuit de pellibus Camelorum.

And the haire-cloath which he ware, being of Camels skins.

Item tunica ſancti Iohannis cum qua duos mortuos reſuſcitauit.

There is alſo the Coate of S. *Iohn* the Euangeliſt with which hee raiſed vp two dead men to life.

Item de Manna ſepulturæ Iohannis Baptiſtæ, quod fuit in-

And there is ſome of the Manna of S. *Iohn Baptiſt* his Sepulchre, which was

is in him not onely iuſtifiable, but commendable. And though they babble and lay, that if the wiſe and iudicious Reader make himſelfe the Reader of that Bull, (for it is inrolled in the publique Regiſter, and inſerted for a perpetuall preſident in the continuation of the corps of his Canon law) he will ſee in that one alone the compleat and liuely picture of the great Antichriſt: yet all good Catholikes know, that therein they doe but ſhew themſelues open Heretikes, that dare call in queſtion the facts of their holy father: who thought he ſhould draw millions of ſoules into hell, yet no mortall creature ought to ſay; *Sir, Why doe you ſo?* And alſo it did little hurt, for that *Conrade* euen maugre the Popes malice, as the Heretikes ſay, was choſen Emperour; yet ſhewed it the Popes good will, and godly care ouer Kingdomes, that they may be prouided of ſuch ſucceſſors as may be to his liking; and it ſhewes in what holy and mortified cogitations and actions he ſpends his time, namely in diſpoſing the Crownes and Kingdomes of the earth.

Now then put all theſe together, and are not theſe fit and proper imployments for the Popes Maieſty? A *Figge* therefore, or rather a *Fagot* for theſe fooliſh Heretikes, that will tie his Holineſſe to preach? What? is it fit his ſoueraignty ſhould forbeare and forſake theſe ſupreame prerogatiues, and ſtoope down to ſo baſe a buſineſſe as preaching is? No, no, *Aquila non capit muſcas.* Indeed the caſe was otherwiſe heretofore in former ages, but they are gone. Preaching might beſeeme *Gregory*, or *Leo* the great, or their Predeceſſors, and no maruell, for ſeeing then there were Emperours that would gouerne the world, and *Italy* it ſelfe, and ſet peace betweene Kingdomes, call generall Councels, keepe the Pope within compaſſe, and command him to his duty; What therefore had the Popes to doe but to Preach? But *Hæc ætas alios mores poſtulat*: then the Popes called and acknowledged the Emperours their Soueraigne Lords, now they be their ſeruants, and if they pleaſe them well, their beloued white ſonnes, and ſhall haue the honor to hold his ſtirrop, leade his horſe, hold the baſen when he waſheth, and bring vp the firſt diſh when his Holineſſe eates. Then therefore they had time and leaſure to preach; but now as we haue ſhewed, they haue ſo far better buſineſſe to attend, and ſo farre higher imployments to manage, that they haue no leaſure.

Non vacat exiguis rebus adeſſe Ioui.

Againe, thoſe idle and addle-headed Heretikes that would tie the Pope to the Pulpit, neuer conſider that euery man is to bee diſpoſed to that which he is fitteſt for, and which thriueth beſt in his hands. Now do we not know, that Pope *Iohn* the 22. when

inuentum in ſepultura ſua magna pulla plena.

Item Imago Domini noſtri Ieſu Chriſti quam fecit Nichodemus ſicut Iudei Chriſtum percuſſerunt.

Item ibi eſt linteum cum quo Chriſtus pedes ſuorum Diſcipulorum terſit incœna Domini.

Item præputium Domini Ieſu Chriſti quod ſibi obſciſſum fuerat in Circumciſione domini.

Item caput Zachariæ Prophetæ, & caput ſanct: Pancracii de quo ſanguis emanuit ad tres dies quum Eccleſia Lateranenſis combuſta fuit.

Item ſtapula ſancti Laurentii.

Item vna Capſa plena reliquiis Mariæ Magdalenæ.

Item

found in his graue euen a great pot full.

Alſo there is an Image of our Lord Ieſus Chriſt, which *Nichodemus* made as the Iewes were a beating him.(16)

Likewiſe, there is that very linnen cloath or towell with which Chriſt, wiped his Diſciples feete at his laſt ſupper.

There is alſo the foreskinne of Ieſus which was cut from him in his circumſion.(17)

Furrhermore there is the head of *Zacharias* the Prophet and of S. *Pancraſe* out of which bloud did ſtreame forth for 3 dayes ſpace when the Church of *Laterane* was burnt.

Alſo there are the breeches of S. *Laurence*.(18)

Alſo, there is a Casket full of the Reliques of *Mary Magdalen*.

(16) A very fit time to take a mans picture when one is beating him. But it ſeemes *Nichodemus* was a very cunning painter.

17 This fore-skin was miſſing many yeeres, but it was found again (ſaith *Onuphrius*) ſuch good hap hath the holy *Church* of *Rome*, that if any reliques be ſtoln or loſt, they are found again in a ſhort time. Some are ſo bold to ſay, that others are put in their roomes, but they prate like Heretikes.

(18) Was it not a ſtrange thing, that when S. *Laurence* was broyled to death on the Grid-iron, the fire that burnt his fleſh & bones, would not touch his breeches. The Catholike Roman Church is full of theſe myracles, let the Caluiniſts match them if they can.

who would needes be ſo buſie with preaching (which indeed he vſed more then many before him, and all after him) hath giuen a preſident to all his ſucceſſors: for did not he fall vpon the rocks of ſtrange opinions, little leſſe then Hereſies in the iudgement of his owne friends? And hath not *Occham* the famous *Franciſcan* Fryer, written an accuſation againſt him, that not in one, but in many ſermons, he taught not one or two, but many ſeuerall (and ſome condemned) hereſies? Such was the ſucceſſe of his preaching, and ſo ill hath preaching ſucceeded in the hands and mouthes of Popes. Whereas contrariwiſe when they goe about the conſecration of Biſhops, coronation of Emperours, depoſing of Heretike Kings, diſpoſing of their Kingdomes, granting diſpenſations, ſending out Indulgences, receiuing appeales, anſwering Embaſſadours, taking of Homages, releaſing of oathes, diſſoluing of leagues, intermedling in the affaires, and interpoſing in the elections of Princes. In theſe, and ſuch as theſe, which ſo well beſeeme the Maieſty of the Pope, he proceeds and proſpers, and hereby he hath aduanced and magnified his ſeate, in the eyes of all his friends and fauourers; whereas when Pope *Iohn* the 22. forgetting himſelfe, and the Honour and Maieſty of his place, would fall a Preaching, he incurd at the leaſt ſo ſtrong a ſuſpition of Hereſie, as neither his Penitentiary *Pelagius* with all his teares, could waſh away, nor his ſucceſſor *Benedict* with his interpretatiue Bull to that purpoſe ſet out, could remoue: nor *Bellarmine* and all his beloued friends with their beſt wits and learning, can wipe off to this day; nor euer will whilſt the workes of learned *Ocham* do liue in the world. Is it not therefore an idle conceit of theſe bawling Heretikes, that will haue the Pope to preach, which in theſe latter times of the world do ſo ill beſeeme them, and proſpers ſo badly in their hands?

And if they obiect, that Preaching is a principall part of diuine ſeruice, and of Gods worſhip: and therefore beſt of all beſeemes the Pope that is Gods vicar, & neereſt to him: Let them know buſie fooles he they be, that it is not determined among the Schoolemen and Caſuiſts, whether hearing a Sermon bee at all commanded: or rather but counſelled and aduiſed: ſo that herein they doe but ſhew their owne Ignorance. But the great learned Ieſuite *Azorius* can teach them, and beſide him *Molanus*; that it may well be a counſell to heare a Sermon on the holy day, but they are aſſured there is no Commandement for it: ſo that the doing of it may bee a worke of ſupererogation, but cannot be a duty of neceſſity. But if it were allowed to theſe Heretikes, that it were a neceſſary duty to make and heare Sermons, and a part of Gods worſhip; yet ſure they cannot bee ſo

ignorant

Item, ſudarium Chriſti.

Alſo Chriſts hand-kercher.

Item Cyphus ex quo ſanctus Iohanne bibit venenum.

Alſo the Cuppe out of which S. *Iohn* drunk the poyſon.

Item Camiſia quam beata Maria virgo fecerat Chriſto.

Alſo the ſhirt which the bleſſed virgin *Mary* made for Ieſus.

Item panuus ille quem beata Maria dedit filio ſuo pendente in cruce circa femur.

Alſo that linnen cloath which the bleſſed virgin gaue vnto Ieſus, about his thigh, as he hung on the croſſe.

Item magna pars de cruce Domini.

There is alſo a great deale of the croſſe it ſelfe our Lord died on.

Item duo dentis de ſancto Petro.

Alſo two of Saint Peters teeth.

Item in eadem Eccleſia eſt vna Capella que vocatur ad ſancta ſanctorum: in quam mulieries non intrant, & ibi eſt vna facies ſaluatoris quando fuit quatuor decem annorum.

Moreouer in the ſame Church there is another Chappell, which is called the *ſancta ſanctorum*, or *holy of holieſt*, wherinto women may not enter. (19) In it is a picture of our Sauiour, that was taken when he was foureteene yeares old.

(19) Not on the day time by any meanes leaſt they ſhould pollute it, but is not ſo on the night.

Et ibi eſt omnibus diebus remiſſio omnium peccatorum

And in that Chappell there is daly & euery day remiſſion of all ſiins (20)

(20) If there bee remiſſion of all ſinnes there, why are women excluded? becauſe they haue no ſin? or becauſe they neede no temiſſion, or they muſt not haue remiſſion ſo lightly as men? Let euery good Catholike aske his confeſſor this queſtion.

ignorant as not to know, nor so prophane as once to doubt, but that the saying and seeing of a Masse is farre before it. For thus do all the best approued Schoolemen and Casuists teach with one voyce, and do reproue the elder Doctors, or doaters rather for their presumption in holding the contrary. For *Summa Angelica*, and *Summa Rosella* doe both teach, that where it falls out (which these Heretikes ought to know falls not often out in Popish Churches) that on one day a Sermon and a Masse so come together, as both cannot be heard, but the one must necessarily be omitted: in this case the Masse is to be left and the Sermon preferred. And these sottish fellowes seeme to proone their assertion out of the Canon-law, and out of *Bernard*, and out of *Austine*, (and it is maruell they brought not Scripture for them also, as all these Heretikes, and maintainers of new opinions vse to doe) But let all these stoope, for a Iesuite comes in place, let the Canon-law vanish like smoake, let the Doctors goe to the schoole againe and learne, and let vs hearken to the irrefragable, vnanswerable, soueraigne, and superexcellent determination of the Iesuits, *The men that were born e to blesse the world, to saue it from sinking, to purge it of Heretical bookes, and rid it of Heretical Kinge, to restore learning, and preserue the truth, which without them had perished, to make plaine and perfect the scriptures, which till their time lay neglected, to compose all controuerses, reade all riddles, know all secrets, heare all confessions, and (to discouer more then makes for their purpose) answere all questions, satisfie all consciences, resolue all doubts, and in a word, to be the very Oracles of the Christian world, as holy, as true, and as infallible as euer was that of Delphos, or Iupiter Hamon.* I say, let vs hearken how those reuerend Iesuits, and for them all, how renowmed *Azor*, one of the most glorious Fathers, and Founders of that blessed company, handles this question.

> It is moued (saith he) and made a question, if on one day a Masse and a Sermon do so concurre, as both cannot bee heard, whether is to bee omitted with lesse losse and sin. The fore named Doctors, and many other more (Dunses as they bee) doe teach that the Masse must yeeld to the sermon.

And the good Iesuit ingenuously confesseth, which hee doth, not for that hee holds Iesuits tyed to speake truth (who can speake nothing but truth, and whatsoeuer they speake, is therefore truth because they speake it) but because the more and greater his aduersaries bee, the more glorious is the victory. Therefore he freely confesseth that many of the Popish Doctors bee of the same opinion, and that they ground this

à pœna & à culpa & circa eandem Capellam eſt vnus aſſenſus triginta trium graduum quoties homo aliquis illos devote aſcenderit de quolibit gradu habet mille annos Indulgentiarum, qui gradus apportati ſunt de Ieruſaleem quos etiam gradus Ieſus aſcendit ad Pilatum preſidem.

both *à pœna* & *culpa*, from the puniſhment and the ſinne alſo. Not far from the ſame Chappell there is an aſcent of three and thirty ſteps, and how oft ſoeuer any man ſhall deuoutly aſcend vp that ladder, for euery ſtep he hath a thouſand yeares of pardon: (21) theſe ſteps were brought from *Ieruſalem*, and be thoſe very ſteppes which Chriſt aſcended when he went vp before *Pilate* the Preſident, to his iudgement.

(21) So then the going vp of theſe ſteps procures to a man three and thirty thouſand yeeres of pardon: Oh what a bountifull Lady the holy Mother Church of Rome is!

Item Cathena cum qua venit ſanctus Iohannes de Epheſo Romam & forpices cum quibus fuit tonſus de mandato Domitiani.

Alſo there is the chaine with which S. *Ihon* was bound when hee came from *Epheſus* to *Rome*, and the ſheares with which he was polled at the cõmandement of Domitian (22)

(22) There bee the ſheares that polled him, but where is his haire? ſurely they were too blame to leaue the haire, that were ſo careful to preſerue the ſheares, eſpecially ſeeing they haue the haire of other Saints.

Item velum quod portauit beata Maria in capite.

Alſo the virgin *Maries* vaile with which ſhe vſed to couer her head.

Item de arundine cum quo percuſſerunt Chriſtum in domo Pilati.

And ſome of the Reede with which they ſmot Ieſus in *Pilats* houſe.

Item tabula plena

And a table full of the

this their opinion vpon the *Decrees*, and vpon S. *Bernard* and S. *Auguſtine*. But what are all theſe to ſuch ſincere, learned, and iudicious men as the Ieſuites, euen nothing at all when once the truth comes in queſtion: for then downe goe *Doctors*, *Fathers*, *Counſels*, *Scriptures*, and all to make roome for the holy Catholike *Romiſh truth*, out of the Ieſuites holy mouthes. In which Catholique zeale, the noble Ieſuite thus reſolues the queſtion.

But whatſoeuer (ſaith he) theſe, or any of theſe, or all theſe, or any other doe thinke, *It is to be ſaid*, (Marke yee dull Heretikes, with what Maieſty a Ieſuite concludes againſt Canon-law, Schoolemen, and Fathers, and tremble when you ſee what potent aduerſaries you haue of them.) *It is* (ſaith he) *to be held without controll, That the Maſſe, which is to be heard by the Churches commandement, is to be preferred before the hearing of the holy Word of God.*

And marke his reaſon whereby hee prooues it. for though it bee no reaſon to expect a reaſon from ſo great, ſo graue, ſo godly men as the Fathers of the Society, who by their nature and conſtiturion will not thinke, ſpeake, nor doe any thing without a reaſon; yet is his Father-hood here pleaſed to giue vs a reaſon: but marke it I ſay againe, for i'ts as good, as honeſt and as religious a reaſon, and as well-beſeeming a Ieſuit, as the opinion it ſelfe.

The Maſſe (ſaith hee) is to be preferred before the Sermon, and the Sermon is to bee omitted for the Maſſe, for that (ſaith he) there is great difference betwixt that that is due by Commandement, and that that is due by Counſell: for that that is due by Commandement may not bee omitted, nor can be, vnder paine of mortall ſinne. But it is no ſinne to omit that that is due onely by Counſell: Now the Maſſe is commanded, Preaching is but counſelled: to heare a Maſſe a man is tyed by vertue of the commandement, to heare a Sermon hee is but counſelled, or aduiſed: therefore it is apparant, that a man is bound to preferre the Maſſe before a Sermon, and to admit or loſe a Sermon for a Maſſe.

And thus ſo learnedly, ſo holily, ſo irrefragably is this queſtion reſolued, that none but profeſſed foes to the holy Romiſh Church, and open enemies to the Maſſe, and aduancers of that dangerous booke called the Scriptures, (and who therefore are iuſtly condemned for Heretikes) can, or will, or dare gainſay it. And as for thoſe that durſt hold the contrary, though they were none of them of theſe vpſtart Heretikes, yet it is not fit that they paſſe without reproofe and iuſt cenſure

na de reliquiis Martirum, Confessorum atque virginum, & magna pars veræ crucis.

Item, de vestimentis, lacte, capillis beatæ Mariæ virginis.

Item, de capillis sancti Iohannis baptistæ.

Item, iuxta lauacrum omni die est remissio omnium peccatorum in quem locum non iutrant mulieres.

Item, in Aula domini Papæ sunt tria ostia & cuilibet intro eunti per vnum, & exeunti per aliud, concedũtur xliiii anni indulgentiæ, et tot carenæ. Et in qarte orientali Ecclesiæ capitalis sunt tria ostia quæ portata fuerunt de Ierusalem.

reliques of Martyrs, Confessors and virgins: and a great quantitie of the true Crosse.(23)

And of the apparrell, milke and haire of blessed *Mary* the virgin.

And of the haire of Saint *Iohn Baptist*.

Moreouer, in the place where the Font is, there is euery day remission of all sins to be had. But as for women, they may not enter into that place.(24)

Also in the Hall of our Lord the Pope, there bee three doores, and to euery one that enters in at one doore, & goeth out at anther(25) are granted foure & forty years of pardon, and as many quarantanes. And in the east side of the principall Church of *Laterane*, there be 3 doores which were brought thither from *Ierusalem*.

(23) The Crosse on which Christ dyed, which *Simon* once bore, is multiplied by myracle. For an hundred yeeres agoe, *Erasmus* wrot, the greatest ship in the world could not carry the peeces of it, that are kept, shewed, & worshipped in the holy Churches *Roman*, let the Heretikes shew such a myracle if they can.

(24) Poore women of *Rome*, what haue you done, that you still may not come where remission of all sins is to be had?

(25) Here is an easie peece of penance indeede: he that wil not go in at one doore, & out at another for 44. yeares of pardon, surely he is vnworthy of them: so what an easie, sweet & comfortable religion the Catholike *Romish* is? what can be lesse required of a mã then this: he that will not doe this will doe nothing.

ſure for this their ſo groſſe ignorance, or ſo foule impiety, as to preſer a ſermon before a Maſſe; and therefore ſaith the Ieſuite religiouſly and learnedly, like himſelfe:

If this be ſo, It will bee heere demanded whether *Angelus*, & the reſt that hold this deteſtable Error, that a ſermon is to be heard rather then a Maſſe, bee to bee condemned as holders of a Temerarious opinion: ſome ſaith he, abſolutely condemne it and them ſo to be: Others hold it to bee a falſe opinion, but not Temerarious. And thus they excuſe them, and they gloſſe it ouer with ſome ſhewes and ſhadowes of argument; as if it were a hard caſe for the Church to tye a man, for the gazing of a Maſſe, to loſe ſo great a matter as a ſermon. But this is idle (ſaith the Ieſuite) and therefore (for you ſhall alwayes ſee Ieſuites take the better part) ſeeing they haue no good reaſon for their opinion, in my iudgement the opinion is to be holden Temerarious, and they to be condemned to haue ſpoken Temerariouſly, that is, raſhly vnaduiſedly, and without iudgement.

So then theſe Heretikes might ſee, if they were not blinde, that in the holy Roman Church, it is ſo firmely holden that a ſermon is not ſo good, ſo holy, ſo neceſſary as a Maſſe: That who euer holds the contrary, bee it Caluiniſt or ſchooleman, father or Counſell, they are ſubiect to cenſure or puniſhment for it. And euen *Bernard* and *Auguſtine*, may be glad they had ſo good hap to bee made ſaints by that Roman Church; for otherwiſe, for this their impious conceit, *to preferre a ſermon before a Maſſe*, they had beene ſure, and that very worthily, to bee condemned for Heretikes: But ſeeing the Church that cannot erre, hath vouchſafed to canonize them for ſaints, ſhee will therefore deale more mercifully with them then their impiety deſerues, and at the humble mediation of the charitable Ieſuites, will onely pronounce them Temerarious, but not condemne them for Heretikes.

If this then bee cleere, that by the reſolued Doctrine and Definition of the Romane Church, A Maſſe is the principall part, if not the whole worſhip of God; and that onely the Maſſe is ſtrictly commanded, and hearing of Gods Word preached, is but conditionally aduiſed; and that therefore a Maſſe is farre more excellent in it ſelfe more auaileable with God, more profitable and comfortable to the ſoule, then is the hearing of ſermons, then who ſees not but if the Popes holineſſe preacheth but ſeldome or not at all; Yet doe often and continually ſay Maſſe, that then he hath ſtopped the mouthes of all Heretickes, that like curres doe bawle and barke

CHAP. 3.
De Reliquiis Eccleſiæ Sancti Petri.

Sciendum quod in vrbe Romana iacent octo corpora ſanctorum Apoſtolorum ab invicem ſeperata.

Prima in Eccleſia Sancti Petri eſt medietas ſancti Pauli, & medietas ſancti Petri, quorum corpora fuerunt inuenta in vno tumulo, & dubitatio erat quæ erant oſſa ſancti Petri & quæ erant oſſa ſancti Pauli, ideo ponderauerunt dicta oſſa in duas partes æquales mittentes medietatem vnam in Eccleſiam ſancti Petri, alteram in Eccleſiam ſancti Pauli, ſub maioribus altaribus dicta-

CHAP 3.
Of the Church of S. Peter, and firſt of the Reliques in that Church

The ſecond principall Church, S. Peters in the Vaticane.

IT is to be knowne, that in the *Citie* of Roome there lie the bodies of eight of the Apoſtles (1) ſeuered one from another

And firſt of all, in the Church of Saint Peter there is the halfe of Saint *Paul*, and the halfe of S. *Peter*, whoſe bodies were found togeather in one graue: and for that it was doubted whether was S. *Peters*, and whether S. *Pauls* bones, therfore they weighed the ſaid bones & by weight deuided them into two equall parts (2) and ſent the one halfe of the whole to the Church of Saint *Peter*, and the other to S. *Pauls*, and laid them vnder the high Altars of the ſaid Chutches.

(1) Is not therfore the Chuch of *Rome* worthily called, *The apoſtolical ſeat*, who hath ſtil 8 of the Apoſtles lying as afore ſhee had 2, of thē liuing there. Heretikes doubt of both, but certainly one is as true as the other.

(2) See how equally & iuſtly the holy mother Church of *Rome* deales in all her actions: Heretikes babble and ſay, that ſhee loues to deuide Kingdomes & principalities of another faſhiō. They may ſay what they will, but here it is plaine, that whē it comes to a queſtiō about dead bones there was neuer a more equall diuiſion then here ſhe made.

againſt him, and call him and his great Biſhops, *Dumbe dogges that cannot barke*: O ſilly fooles, theſe Heretikes, that bring theſe words of the Prophet againſt his holineſſe. For doe they not know, that when the Prophet complained of thoſe dumbe dogges, that could not barke, there were then no Maſſes in the world: for if there had, hee would haue blamed their negligence in them, rather then of preaching; and this I ſay by the warrant and preſident of the *Mariale*, which ſaith, that whereas *Salomon* writes thus, *The name of the Lord is a ſtrong Tower, the righteous flye vnto it, and are helped*; Salomon (ſaith he) knew little of the Virgin *Mary*: for if he had, hee would haue ſaid, *The name of our Lady is a ſtrong Tower, the righteous flye vnto it, and are helped*. And ſurely with as good right may I ſay, the Prophet knew little of the dignity, vertue, and efficacy of the holy *Maſſe*; for if hee had, hee would haue blamed them for not preaching, but for negligence in ſaying Maſſe. But *Salomon* and *Eſay* are both to be pardoned, becauſe of the times they liued in; but as for theſe Heretikes that liue in theſe times, and cannot but ſee the great vertue and high price that Maſſes are at, and how beneficiall they bee to the Catholike Roman Church, and conſequently how good cauſe the Church hath to magnifie Maſſes aboue preaching, they are without al excuſe, and their fault vnpardonable. But though they be ſo madde to moue it. and ſo malicious to preſſe it, that the Pope and all his Clergy ought rather to preach then to ſay Maſſes, yet he is too wiſe to hearken to it: nay though ſometime ſome of his owne Catholike children are bewitched with this poyſon, and are harping on this ſtring, that preaching is the greater, and worthier of the two, yet he hath wit enough to diſcouer, and power to ſuppreſſe them in time: therefore if any of them write ſo, hee commands it to be raſed out of their bookes, that hereafter it may not teſtifie againſt them: and if any be ſo bold, to preach it, his holineſſe takes ſuch order with them, as few dare follow their example. Witneſſe Fryer *Lobo*, of whom we ſpeake before. whoſe iudgement was ſo iuſt, and ſentence ſo ſharpe by Pope *Gregories* owne holy mouth, for that his impious preſumption, in preferring a Sermon before a Maſſe, and that alſo in Rome, where (like a foole as hee was) he might haue remembred, that preaching hath beene out of ſeaſon theſe 500. yeeres: that from that day we haue nor heard of any that durſt attempt the like in *Rome*, and if the like courſe had beene taken in *Germany*, *France*, and *England*, theſe new hereſies had neuer ſpred as they do. For it is nothing but hearing ſermons, & reading the Bible, that hath bred & fed, and ſtill feedes and diſperſeth thoſe hereſies of the *Lutherans* and *Caluiniſts*, as dayly and lamentable

experience

dictarum Ecclesiarũ.

In Ecclesia sancti Petri iacent corpora sanctorum Apostolorum Simonis, Iudæ, sancti Gregorii Papæ Chrysostomi Doctoris sanctorum Martyrum Processi & Martiniani Sanctæ Petronillæ virginis, et aliorum sanctorum Martirum, que numerare non possunt: et ibi est caput sancti Lucæ Euangelistæ.

In the same Church of S. *Peter* lie the bodies of the holy Apostles *Simon* and *Iude*, and of S. *Gregorie* the Pope and of *Chrysostome* the Doctor, and of the Martyrs, S. *Processus* and *Martinian*, and of S. *Petronel* the virgin, and of other holy Martyrs, so many as cannot bee numbred: and there is also the head of Saint Luke the *Euangelist.*

CHAP. 4
Istæ sunt Indulgentiæ Ecclesiæ sancti Petri.

Item, anno Domini millesimo trictesimo septuagesimo primo, Papa Silvester assignauit in Canonica sua quod in omni Ecclesia parochiali Cathedrali vrbis Romanæ sci-

CHAP. 4
Of the Indulgences belonging to Saint Peters *Church*

IN the yeare of our Lord one thousãd three hundred seuentie one (3) Pope *Silvester* in his Canonicall Bull, assigned & granted, that in euery parochiall or Cathedrall Church in the Citie of *Rome*, as namely, to the

experience lets vs see and feele. For his holinesse knowes full well, that if he could but rid the world of the Bibles in the vulgar tongues, and pull down that talking trade of Preaching, we should soone see these Heresies, and this new Gospell of *Luther* and *Caluin* melt away, and come to nothing: for take away the meanes and cause, and the effect will follow. And full well spoke a wise Cardinall to the Pope, when in a priuate consultation there was complaint of the growing and spreading of *Lutheranisme*, *Wee may thanke our selues* (saith hee) *and our sloth and carelesnesse for this, who let the Scriptures flye abroad, and become so common: for we ought to haue kept them (vnder colour of Maiesty, and to procure them greater veneration) in the learned tongues, and laid them vp in safe and secret Libraries, so should neither they haue beene corrupted by Heretikes and Iewes, as they haue beene: nor they haue corrupted and made so many Heretikes as they haue done.* A wise and worthy speech doubtlesse, and well beseeming a Cardinall, and a full deuout son I warrant him was he of the Romish Mother Church. And from that day forward hath the Pope been more carefull in this point, and hath set on worke his darlings the Iesuits, who haue done him faithfull seruice in this kinde, as may appeare to their great honor, to al them that wil lose a little time to reade their bookes: for by their bookes, their Sermons and their perswasions, they haue so preuailed, that where euer any of them do remain, or but lurke, you shall not find a *Romish* Catholike, but hee can learnedly prate against the Scriptures, (wherof he heartily thankes his God he neuer read one booke) and can tell you what a dangerous booke it is, and how many haue beene made Heretikes by it; and by this meanes their Disciples bogle at it, and auoid it, as a snare, or a pit in the way, or a rock in the Sea.

Now if this be true, that the Scripture is so daugerous a booke, and that preaching must be out of that booke, who sees not, that therefore in good Popish reason, and Pope-holy religion, it followeth, that it beseemes all men to be wary, tender and dainty, euen how they make or heare too many sermons. For if the Scripture bee a dangerous Booke, surely preaching cannot but be a dangerous exercise: in which regard appeares the wisedome of the holy Romish Church, who hath ordained there shall bee sermons daily in the Lent, in most great Cities, and so by making them proper to Lent, she makes them seeme to be out of season all the yeere besides, and in most places neuer expected, neuer thought of till Lent come againe, whereas contrariwise the holy and blessed Masse is alwaies in season, and by the strict order of the holy Roman Church, is dayly to be said without omission: nay, some dayes two or three, and

euery

ſcilicet, in Eccleſiam beati Petri Apoſtoli, & ad Eccleſiam beati Pauli, ad Eccleſiam beati Iohannis in Laterano, & ad Eccleſiam beatæ Mariæ maioris vnicuique introeunti in quamcunque prædicatarum ſanctarum Eccleſiarum quandocunque, quotieſcunque, & quocunque tempore anni de iunctis pœnitentiis xlvij *annos, & tot carenas Induzentias, & tertiæ partis omnium peccatorum remiſsio.*

Church of Saint *Peter* the Apoſtle, & to the Church of bleſſed *Paul*, to the Church of Saint *Ihon* in the *Laterane*, and to the Church of bleſſed *Mary* the greater, to euery man that ſhould enter into any one of the foreſaid holie Churches, whenſoeuer, how oft ſoeuer, and what time of the yeare ſoeuer they come, ſeuen and forty yeares of pardon(4) or releaſement of their enioyned penances, and as many quarantens, and remiſsion of the third part of all their ſinnes.

Item ibi eſt quidam aſcenſus vigenti nonem graduum quotiens deuote aſcenderit vel deſcenderit ſine peccato mortali, totiens ſibi relaxantur de quodlibet gradu ſeptem anni indulgentiarum a Papæ Alex.

Alſo in the ſame Church there is an aſcent conſiſting of nine and twentie ſteppes, which whoſoeuer ſhalll aſcend, or deſcend deuoutly, without mortall ſinne (5) ſo oft as he doth it, he ſhall receiue fot euery ſtep 7 yeares of pardon or ſhall bee releaſed of ſo much of his penances en-

(4) 47 yeeres of pardō for each time a man enters into any one of theſe Churches: ô wicked *Lutherās* to charge the *Church* of *Rome* with couetouſnes: ſee what a bountiful & liberall Lady ſhee is to her followers, who would not trudge frō *France* or *England* to *Rome*, for ſuch royall rewards? If the *Lutherans* beleeued this, ſurely they vvould come to *Rome* alſo, But as for the next Indulgence.

(5) That whoſoeuer goes vp or down theſe ſteps without mortall ſin, ſhall haue 7 yeeres pardon, they beleeue that to bee very true, but they ſay that clauſe *Without mortal ſin*, was wiſely put in, and to good purpoſe.

euery day the more the better. So then Sermons are but the Lent prouisions, but Masses are the daily bread of the holy Roman Catholikes.

And howsoeuer the holy Fathers, the Popes and his Cardinals doe not trouble their heads, nor disturbe the peoples mindes with much preaching, yet they make them a bountifull amends with the multitude of Masses wherein all good Catholikes know they doe but as if a housholder kept away course bread, and gaue his people store of fine Manchet for it: for what bee sermons but as course bread, but the Masses, these bee the fine Manchets, they be the dainty feeding for the refined stomakes of all Romish Catholikes: Therefore let these bawling Heretikes know, that because the Popes Holinesse saw the old Church in former times surfetted of Sermons, and that euery heretike brought Scripture presently for his Heresie, therefore in these latter & more prudent times they haue made a blessed exchange, and for poore homely vestments, woodden Chalices, and a golden Clergy, haue giuen the people goodly rich Copes and golden Chalices, good store to make amends for their leaden Bishops and woodden Priests, which we cannot deny but are plentifull in many Catholike Countries. For the Scriptures in the vulgar tongues, which heereby was made too common and exposed to contempt, haue giuen them the Latine Gospell in the Masse, which is read so solemnely, so stately, and with such glorious Ceremonies, that all the people stand stricken with admiration and amazement, and are oftentimes edified as much by it as he that reades it, because he that reades it oftentimes vnderstands it as well as they that heare it. And for that vnreasonable much preaching with which *S. Chrysostome*, *S. Basil*, *S. Augustine*, *Origen*, *Ambrose*, *Leo*, *Gregory*, and other fathers, did consume their time, good simple plaine meaning men they were for those times, but full silly, God wot, if they be compared with the holy Roman Father of these dayes) & with which they did fill the peoples heads, they haue giuen them the celestiall foode of the blessed Masse, and hauing appointed preaching to the hard time of Lent (that so both the body and soule may fast, feed hardly, and doe penance together) and hauing commended it to Princes Courts, and great Cities and Cathedrall Churches, and that so it might be vsed and respected as a state Ceremony, they made Masses common and vulgar commanding (for the holy Mother Roman Church, is euer so gracious and mercifull and such are the bowels of her bounty as she neuer takes any thing from her children, but shee giues them a better) that the people should haue euery day a Masse or two one for their breakefast, and another or two or three for

their

Alexandro depenitentiis Iniunctis.

Item in dicta Ecſia ſunt ſeptem (parce precor Priſciane) centum & quinque altaria; quotiens aliquis homo illa viſitauerit deuote tociens ſibi conceduntur de quodlibet altari ſeptem anni Indulgent: Et in quolibet altari quando celebratur eius feſtum ſunt ibi xviij. *anni Indulgent. Et tot carenæ. Et tertiæ partis omnium peccatorum remiſsio.*

Et ex iſtis altaribus ſunt ſeptem altaria præ aliis priuilegiata maiori gratia, ſanctitate, & dignitate.

In primo altari eſt ſudarium, Domini noſtri ſuper quo monſtratur facies Chriſti. Et quãdo eadem facies Chriſti ioyned and this it granted by Pope *Alexander*.

Moreouer in the ſame Church there be ſeauen hundred and fiue altars (6) which how oftſoeuer any man ſhal deuoutly viſit ſo oftē there be granted vnto him for euery altar ſeauen yeares of pardon, alſo at euery one of theſe altars when the feaſt of Saint *Peter* is kept, there be eightеene yeares of pardon, and as manie *Qaarantens*. And remiſſion of the third part of all ſinnes.

Amongſt all theſe altars there be ſeuen which are piruiledged with greater grace holineſſe, and dignitie then all the reſt.

In the firſt Altar is the handkercher (7) of our Lord, wherein is is to be ſeeue the picture or face of Chriſt, which whenſoeuer it is ſhewed to the

(6) Oh baſe & beggerly *Balaam* that had but his 7. altars. But here the glorious Church of *Rome* hath 700. in one Church: *Balaam* may certainely bee aſhaſht & hide his face: But who would not pitty the poore Caluiniſts and Lutherans, come in to one of their Churches & you ſhall find a poore Pulpit & a a plaine Communion Table, whereas heere you finde 20. 30. 50. 200. altars in a Church beſides many precious relikes, and many rich Copes and Veſtments, and goodly gilded Images, whereof ſome can weepe, & laugh & ſpeake, and moue, and ſome are apparelled moſt coſtly. Who would not leaue that beggerly religion and embrace this rich, roiall and ſtately religion of Rome.

(7) This handkercher the good Lady *Veronica*, as Chriſt came by her doore carrying his Croſſe, gaue him to wipe his face, who laying it on his face forth with gaue it her again with the picture of his face in it, which is now euery yeere ſhewed & ſeene with great deuotion. The Calniniſts

their dinner, and such dainty feeding being so continuall, will make them not finde the want of such homely fare as preaching is.

And to that end for the peoples better content and satisfaction, shee hath holily and bountifully ordained, that not onely in Kings Courts and great places, but in euery Church, euery Chappell; nay at euery altar in euery Church, shall be euery day, a Sermon. A Sermon said I, oh forgiue me holy father, forgiue mee so foule an error, I should haue said a Masse and not euery day one, but sometimes more: In so much as in diuerse great Churches there are by the Popes bounty so many altars, that there be oft times twenty, thirty, forty, fifty, Masses of a day in one Church, as the people there doe finde to their great edification, and trauellers to their great admiration, who when they see twenty or thirty, or more maiesticall Masses, like so many glorious Maskes, all in one great Church, in one forenoone, in euery ile, and euery corner one; No marueli if it astonish them, and make them say fie vpon these foolish, silly, poore, plaine, Heretikes the Protestants: Who in stead of all these (besides the ordinary diuine seruice, which is also made so common with them that euery one can say it at home when they list) are faine to bee content with one silly Sermon, or one plaine Communion: and hereupon it comes to passe that many one, who trauells out of Protestant into Popish countries, though they went away no great good Protestants, yet returne againe fine zealous Popish Catholikes, for the holy pictures, and goodly gilded Images, whereof many are made so artificially, as they can smile and laugh and speake, by the mighty power of the Pope and his Priests, and the gorgeous ceremonies, and the pompous Vestments, and the stately processions, and the many maiesticall Masses, and the glorious light of the tapers burning day and night in their darke Churches are all strong and excellent well made cobwebs to catch such flies in.

And that all this may haue the more credit, his holinesse hath wisely ordained, that howsoeuer great men as Bishops and Cardinalls haue little or no time to preach and therefore, and for the good reasons aforesaid shall not bee tyed to it, but at their pleasures, or at visitation or certaine great daies (that so the sermon may come in as a third course at a feast, neither certainely expected afore it come, or much regarded when it is come) yet none are so great, but that being Priests they are tyed to the continuall saying of Masse where euer they bee, and to that end hee hath appointed it (because the Masse is a sacrifice, and no sacrifice can bee without an Altar) if

there

Christi monstratur: Tunc Romani habent septem millia annorum de Indulgent. & *tot carenas* & *alij circum quoque habitantes habent nouem millia annorum*, & *tot carenas*, *venientes autem vltra mare, siue vltra montes habent duodecim millia annorum* Indulgent, & *tot carenas* & *remissionem tertiæ partis omnium peccatorum.*

Et secundum altare est beatæ Mariæ Virginis.

Tertium altare beati Andreæ *Apostili.*

Quartum altare beati Gregorij papæ iuxta sepulchrum eius.

Quintum altare beati Leonis Papæ vbi in missa recepit visum.

Sextum

people, then al the people of Rome, houe seauen thousand yeares of pardon, and as many *quarantens*. And all people dwelling abroad out of Rome haue nine thousand yeres of pardon, and as many *quarantens*. But as for them which to see this sight, doe come from beyond the seas, or from beyond the hills, they haue twelue thousand yeeres of pardon, and as many *quarantens*. And remission of the third part of all their sinnes.

The second altar is the altar of the blessed Virgin *Mary*.

The third is Saint *Andrews*. altar.

The fourth is the altar of Saint *Gregory* the Pope ouer against his Sepulcher.

The fifth is the altar of Saint *Leo* the Pope standing in the place where himselfe once said Masse

prate that there is no good history to warrant this, and say further, that if Christ had left any such monumēt behind him, some of the Euangelists would haue put it downe, who haue not omitted lesser matters & they say that twenty to one this is made by art, & hath bin oftē trimmed, but not a pin matter what they say, for they be heretikes.

This is called Al. are portatile

there want an altar consecrated, they shall haue altars made of a little square stone which they may carry about with them, and shall serue at all occasions, and these little moueable Altars by vertue of the Popes blessings haue as much vertue as the great standing altars, and the cake consecrated, at these shall be as truely transubstantiated and made as really the body and flesh of Christ as at the other.

And least that this God of the holy father, and his Priests making, should, like the Heathen Gods in continuance of time come into contempt, or least that his Maozim the Masse, should become of lesse account by the common, continuall and vulgar vse; Or because the generality of the Masse-makers namely of the Monkes, Fryers and secular Priests are held contemptable men: His Holinesse therefore (in whose brest all wisedome that is not from aboue, doth reside and dwell) hath politikely and worthily ordained, that in all great feast dayes, Coronations of Princes, Consecration of Bishops, Dedication of Churches, translation of Relikes, confirmation of leagues, Canonization of Saints: and in all publike meetings, royall assemblies, and euen in Generall Counsels, the chiefe of all, or one of the chiefe shall say the Masse; Nay oftentimes himselfe will vouchsafe to doe it, kindely and thankefully giuing some honour to it that yeelds him so much profit, and fils his coffers with so many millions of Crownes. And such is the deuotion of his Holinesse, and so great his neglect of all the matters of this world (which he with all his heart as willingly treads vnder his feete, as his Predecessor *Alexander* trode vpon the necke of great *Frederike* the Emperour) that in the morning, when other great men and Princes of the world are making them ready for their recreations, then is his holinesse full deuoutly sitting himselfe to say Masse. And this hee doth not sometimes and seldome, But continually euery morning, as not onely his bookes tell vs, but as trauellers also testifie. Some whereof haue had the happinesse and honour to bee present at the Popes morning Masse. Oh happy men to receiue so high and vnualuable a reward for their trauell and cost. For what though they went two thousand miles, & spent twice two thousand pounds, what is that in comparison of this honour, these miles may be counted, and these pounds numbred: But the benefites they shall receiue by hearing the Pope say Masse are without number, I can name but one that is this. Hee that heares the Pope say Masse, escapes hell as he can, but I dare warrant him hee shall neuer come in purgatory. Are not they therefore to bee commended for their deuotion, and held for wise men in their countries,

Sextum altare Apostolorum Simonis & Iudæ.

Septimum altare Sanctæ Crucis ad quod non (als, approximant) appropinquant Mulieres.

In quolibet altari sunt omne die septem anni Indulgent.

Item Gregorius in summo altari concessit Indulgent. de peccatis oblitis, votis fractis, et de offencis patrum et matrum, (preter quam manuum iniectionem) viginti octo annos Indulgent. et tot carenas.

Item ab ascensione Domini vsque ad kalendas Augusti

at which Masse he being blind receiued his sight.

The sixt is the alter of the two Apostls *Simon* & *Iude*.

The seuenth and last of these principall and priuiledged altarsis, the altar of the holie Crosse wherunto women (8) may not approch.

At euery one of these altars there are euery day seauen yeares of pardon.

Also *Gregory* the Pope gaue and graunted to the high alter of this Church, that there should be at it Indulgence and pardon of sinnes forgotten and vowes broken, and of all offences to father and mother, sauing the laying of violent hands vpon them, to these he granted eight and twenty yeares of pardon, and as manie *quarantens*.(9)

Moreouer from the Ascentiõ of our Lord to the kalends of august, ther be

(8) It is deliuered and held for a truth that a woman (namely *Helen, Constantines* mother) first found the crosse, yet now women may not approach to the altar of the Crosse: see what holy and deepe and secret mysteries are in the Roman religion.

(9) And why doe the Heretikes carp at this, that the Popes Holines pardons them that abuse their father and mother: for did not the Pharisies the like. *Mat.* 15.5.6 and hath not his Holinesse the like or more power then the Pharasies had?

countries, when they returne, that willingly bee at the coſt and labour to trauell to Rome to bee partaker of ſo bleſſed a Breakfaſt? Or rather were it good that they might ſtay in Rome, and neuer bee ſuffered to returne that ſo they might neuer bee depriued of that bleſſednesſe; and in ſtead of the homely fare in their countries bee fed with the excellent Manna of the Popes Maſſes: As for the Hugenets and Heretikes they are well worthy to want it, ſeeing they hold it not worth their labour, and therefore for their penance, let them be enioyned to reade euery day two Chapters of that hard, harſh and homely book, called the Bible, and to haue three ſermons a weeke: and with thoſe Garlike and Onions, let theſe baſe ſtomakes bee contented, ſeeing they know not, nor care not for the dainty and coſtly Manna of the Maſſes of the Romiſh Catholike Church.

But what then (will theſe babbling Haretikes ſay) and doth the Pope neuer preach at all? What matter if hee doe not, ſeeing he euery day ſaith Maſſe, which euery ſage Catholike knowes is farre better: for what though Chriſt being vpon earth and in his glorified body after his reſurrection calling together his Apoſtles, gaue them not onely commiſſion but commandement alſo to goe and teach all nations, and preach to euery creature: Yet the holy Mother Church of Rome knowes that hee ſpoke it, as fit for thoſe times, but hee left his ſpirit to his Vicar, who ſhould ſupply and ſet downe what hee did not. And therefore whereas hee forgot to bid his Apoſtles ſay Maſſes, the Pope like a good Vikar addes what he forgets, and commands all his Prieſts that howſoeuer they preach now and then, when they pleaſe; Yet that they miſſe not to ſay Maſſes daily, whilſt they liue: and for the better ſatisfaction of their conſciences he hath by his power concluded (which Chriſt neuer did, nor it ſeemes could doe) that preachiug is but a Counſell, and Maſſe ſaying a commandement, and therefore Maſſes be neceſſary, and preaching but voluntary. If therefore the Popes Holineſſe neuer buſie himſelfe with the Pulpit and preaching, that is no great matter as long as he euery day deuoutly ſings his Maſſe, and offers vp the vnbloudy ſacrifice, which is a ſacrifice propitiatory for the ſinnes of of quick and dead, as ſure as hee is the Vikar of Chriſt.

But let them ſtoppe their mouthes and hold their babbling for howſoeuer Preaching is a meere voluntary action, and a worke of ſuperogation, and the leaſt and laſt matter of twenty that belongs to a Maſſe, and the leaſt and baſeſt of a thouſand that his Holineſſe hath to doe: Yet let theſe Heretikes know

his

ſti ſunt omni die xiiij *anni* Indulgent. *durant iſtæ Indulgentiæ per octauas Sancti Martini Epiſcopi.*

Et multæ aliæ Indulgentiæ ſunt in eadem Eccleſia ſecundum Chronicas quæ numerari non poſſunt quæ in quadrageſima, omnes duplicantur.

Item in feſto Sancti Martini fuit iſta Eccleſia dedicata Beato Stlueſtro, & *tunc eſt ibi remiſsio omnium peccatorum. Et omnibus feſtiuitatibus Beati Petri & Pauli. Et in omnibus feſtiuitatibus Beatæ Mariæ Virginis ſunt ibi Mille anni* Indulgent. & *tot carenæ.*

Item

euery day in that Church foureteene yeares of pardon, and this pardon of Indulgence (10) doth alſo laſt and is of force in and through the Octaues of Saint Martine the Biſhop.

There bee alſo many more Indulgences as the Chronicles doe record belonging to this Church euen ſo many as are paſt numbring, but in the time of Lent how many ſoeuer they be, they bee all doubled. (11)

Now this Church was dedicated by Saint *Silueſter*, vpon the feaſt day of Saint *Martine*, vpon which day there is to bee had in the Church full remiſſion of all ſinnes. And in all and euery of the feaſts of Saint *Peter* and Saint *Paul*, and of the bleſſed *Virgin Marie*, there be in this Church a thouſand yeare of pardon, and as many *quarentens.*

Alſo

(10) Why this time is more bleſſed then the reſt, Heretikes curiouſly do cauill & lay, that by the Law wee are forbidden to regard times. But doe not they know that his holineſſe is free from all Lawes?

(11) Oh glorious *Roman Church*, that hath ſo many Indulgences in one Church for her children as are paſt numbring. But behold a greater wonder. In Lent theſe be all doubled: So then out of Lent they be innumerable, & in Lent innumerable are doubled. How many then bee theſe Indulgences in Lent, let all theſe idle heterikes and curious Caluiniſts tell if they can?

his holineſſe doth not forſweare all preaching, for howſoeuer vpon thoſe common occaſions of calling, conuerting or ſauing ſoules, he cannot finde time to preach, but leaues that to ſuch of his Fryers or Prieſts, as haue ſuch tender and preciſe conſciences as to thinke that preaching onely, ordinarily begets faith: yet vpon other great and ſolemne occaſions, as when ſome Saint is to be canonized, at the mediation of ſome great Prince (who payes royally for it, and like a Prince) Or when ſome great King comes home from hereſie, and honours himſelfe, and makes himſelfe ſo happy, as to kiſſe his holy foote and be reconciled, and pay a round ranſome for his former rebellion as Henry the fourth did. Or when ſome ſuch bleſſed worke is attempted and atchieued, as was that Maſſacre at *Paris*, and in the moſt great Cities of France (where the Heretikes were killed vp like Rats or madde Dogges, where euer they could be ſnatcht, and ſo were ſent to hell by heapes) Or when ſome yong nouice, & braue ſpirit, bred and brought vp in the Ieſuits ſchoole, and that hath paſt and practiſed all their ſpirituall exerciſes, hath attained to that high perfection as to refuſe nothing that is inioyned him, and in that holy obedience, hath ſtabbed ſome Heretike, or killed ſome great King, that would not ſtoope to the Vicar of Chriſt (as *Iacobine* killed *Henry* the the third, and the yong Ieſuite had killed *Henry* the fourth, but for a tooth, oh curſed tooth that hindred the Ieſuites from that honour, and made them leaue it for that baſe Fryer and Raſcall *Rauilliake*) when ſuch bleſſed occaſions, ſuch high and holy occaſions as theſe fall out. For theſe are occaſions beſeeming his Holineſſe) then hee will vouchſafe to grace the Pulpit, and in his owne perſon take paines to make a Sermon, ſometime bleſſing his gods of ſiluer and gold, and thanking, his great God *Dagon*, ſometime praiſing the Inuenters, Plotters and Proſecutors, but eſpecially the actors of ſuch facts, and ſtirring vp others to the admiration and imitation of them. And if the Heretickes bee ſo madde to deny this, that holy and zealous Sermon made by *Sixtus V.* vpon the death of *Henry* the third, and in praiſe of that happy Fryer that ſtabbed him with that holy and hallowed knife, ſhall proue and teſtifie it for euer to their ſhame, and his euerlaſting honour: And it is not to be douted, but if the Powder plot in England had beene ſo happy to haue taken effect. His holineſſe would haue beene as willing to haue preached himſelfe for ioy, and made a Sermon of thankefulneſſe for the good ſucceſſe of ſo great and glorious a worke, as his ſucceſſors muſt be ſerious and buſie and prudent in concealing it from the ages to come, ſeeing it ſucceeded

See the Sermon it ſelfe ſet out in Latine and Engliſh by F. Warmington *the Prieſt:*

Item in die aſcenſionis Domini ſunt ibi mille anni Indulgent. et tot carenæ et tertia partis omnium peccatorum remiſſio.

Alſo vpon the feaſt day of the Aſcenſion of our Lord, there be in this Church a thouſand yeres of pardon & as many *quarantens*, and remiſsion of the third part of all ſinnes (12)

(12) Vpon *S. Martins* day there is remiſſion of all ſinnes in this Church, then what needs the third part be left to an other day: Againe why ſhould S. *Martins* day yeeld remiſſion of all, and the day of Chriſts aſcention but a third: theſe be queſtions fit for heretikes to make, not Catholikes.

CHAP. 5

Indulgentiæ in Eccleſia Sancti Pauli.

IN Eccleſia Sancti Pauli extra muros ſunt omni die xviii anni Indulgentiarum, et tot carenæ, et tertiæ Partis omnium peccatorum remiſsio.

Item in omnibus feſtiuitatibus Sancti Pauli, mille anni Indulgent. et in conuerſione eius centum anni.

Item in octauo Sancti Martini fuit iſta Eccleſia dedicata a Beato Silueſtro

CHAP. 5

Of the Indulgences of the Church of Saint Paul.

IN the Church of Saint *Paul* without the walles of Rome, there are euery day eighteene yeares of pardon, and as many *quarantens*, and remiſſion of the third part of all ſins.

The third principall Church, the Church of of Saint *Paul*.

Alſo in euery feaſt day of Saint *Paul*, there bee a thouſand yeares of pardon, and vpon the day of his conuerſion one hundred yeares. (1)

This Church was dedicated by Saint *Silueſter* the Pope in the Octaues of the feaſt day of Saint

(1) Why vpon other feaſt daies of S. *Paul* ſhould bee a thouſand yeeres & on the day of his conuerſion, being the chiefe of all, but a hundred is certainely a very Myſtery of Roman faith, the Proteſtants doubtleſſe cannot attaine to it.

ceeded not, or in diuerting it from the Catholikes to Puritans or other enemies. Or at leaſt in denying it, and telling the world that it was but an inuention, and a trick of the State put vpon the poore Papiſts, to make them odious. And herein appeares the malice of theſe heretikes that care not how they ſlander the Popes holineſſe, ſaying, he neuer hath care, nor Conſcience to preach, when it is moſt certaine, neuer *Huguenot* in France more deſired to goe to a Sermon, nor Puritan in England to a Faſt, then his Holineſſe did to haue preached vpon that occaſion, if he could but once haue heard the ioyfull newes from England that the blow had beene giuen: But no matter what theſe blind and malicious Heretikes ſay or thinke, let it ſuffice God knowes his heart, how earneſtly he deſired it, and will doubtleſſe reward him accordingly, and all others that looke and longed for that ioyfull day.

And thus I hope wee haue giuen a ſufficient Apology for his Holineſſe againſt theſe curious and carping Heretikes. Will you haue Maſſes? his Holineſſe miſſeth not a morning, but hath a Maſſe to his breakefaſt. Will the Heretikes haue preaching? his Holineſſe preacheth alſo, when there falls out an occaſion that is worthy of his paines.

uestro papa. Et tunc est ibi omnium peccatorum remissio.

Item in festo Innocentium sunt ibi xl VIII. anni indulgent. Item in dedicatione VIII mille anni indulgent. & durat per octo dies post festum Sancti Martini.

Item qui continuauerit visitare omnibus diebus dominicis prædictam Ecclesiam per integrum annum habet tot Indulgentias ac si iret ad Sanctum Iacobum.

Martine vpon which day there is to be had in that Church full remission of all sinnes.

Moreouer vpon the feast day of the Innocents there be eight and fortie yeares of pardon. (2) And vpon the day of the dedication of this Church there be eight thousand yeares of pardon. (3) And this Dedication lasteth eight daies after the feast of Saint Martine.

Moreouer whosoeuer shall continue to visite the said Church euery Sunday for one whole yeare (4) shall haue as many indulgences as if hee went vnto Saint *Iames* in Spaine. (5)

(2) This is also a deepe mistery why 48 yeeres and not full 50.

(3) Euery day there be 18. yeeres, that is, in a yeere 6000. & here be 8000. on one day, (*summa tot.* 14000. yeeres) let the Caluinists in England shew as much of their Saint *Pauls* Church if they can.

(4) Who would not be at cost to go to Rome and there take vp his lodging for a whole yeere to enioy so great a reward?

(5) The heretikes cannot deny but this is most true: but they haue a malicious and hereticall meaning, namely that there is none in neither place.

Reliquiæ Ecclesiæ Sancti Pauli.

The Reliques in the Church of Saint Paul.

IN Ecclesia Sancti Pauli est mediatas siue pars corporum

IN the Church of Saint *Paul* the halfe part of the bodies of the blessed

Quæ eſt Caput totius Orbis? And is the Church of Saint *Iohn Laterane* the principall and head of all Churches *Vrbis & Orbis*, not of Rome alone but of the whole World: But why is not Saint *Peters* the head Church, ſeeing hee was the head of the Apoſtles, and the Pope is his ſucceſſor, & by being his ſucceſſor is head of the Church: If *Peter* be head of the Apoſtles, and his ſucceſſor head of all men, why then is not his Church head of all Churches? Thus doe idle Heretikes carpe and cauill. But all good Catholikes know that ſeeing Pope *Gregory* the eleuenth almoſt 300 yeeres agoe eſtabliſhed it, and long after him *Pius* the fourth, and after him *Pius* the fifth, by ſeuerall and ſolemne Bulls confirmed it; therefore, no deuout Catholike will once call it into queſtion. Indeede ſome in old time were ſo curious as to make doubt of it, but *Gregory* therefore ſends out his Bull and ſtops their mouthes: And about the time of the Counſell of Trent the *Benedictine* Monkes were ſo proud and pompous, as to ſtand vpon points with the Prebendaries or Canons Regular of this Church of the *Laterane*, and challenge place and precedence afore them in the Counſell, (for many ſuch high points and mighty Church matters were debated in that Counſell) But what got they? *Pius* the fourth then Pope, called the matter to his owne hearing, (ſhaming much that the World and Heretikes eſpecially ſhould ſee two of his beſt ſons together by the eares *which of them ſhould bee the greateſt*,) and after long and deliberate hearing, iudgeth the matter for this Church, and impoſeth perpetuall ſilence to the Fryers in this point: Yet afterward the Prebendaries or Prieſts of Saint *Peters* in the Vaticane, hoping that theſe conſtitutions concluded not them, out of their holy humility they alſo ſtroue with the *Laterane* Clergy for precedence. So that *Pius Quintus* was faine to take the matter vpon him, and, by a ſolemne and irreuocable decree, pronounced for the *Laterane* Church.

Yet let not the deuout Catholike thinke that his holineſſe neglects his Church of Saint *Peter*. For hee honours it with his preſence liuing or dead, more then any other, hee keepes the bleſſed Iubile in it, and therefore hee adornes it moſt gloriouſly, and hee is ſo carefull of it, that for the very repaire and fabricke of that one Church, he hath ſcraped vp out of Chriſtendome more then fiue hundreth thouſand pounds ſterling; and yet moſt wiſely hee keepes it vnfiniſhed, that ſo it may yet bring in more, for as Saint *Peter* being a Fiſherman, yet catched but few Fiſhes, but by the helpe of Chriſt caught many; So euen Saint *Peters* Church by the helpe of his Holineſſe, brings good ſtore of Fiſh to the Net, and thoſe as well

great

rum Beatorum Apostolorum Petri et Pauli quæ vt supradictum est æqualiter ponderata sunt a Beato Silueſtro ſupra altare quoddam quod habet in Eccleſia Sancti Petri, anno a natiuitate Domini Tricenteſimo Decimonono: Et alia medietas ad ſanctum Petrum.

Apoſtles *Peter* and *Paule* which Saint *Silueſter* equally deuided by weight as we heard before, vpon a certaine alter, which is in the Church of Saint *Peter* in the yeare from the natiuitie of our Lord three hundred and nineteene: and the other halfe was left at the ſecond Church of Saint *Peter*.

Ibi etiam eſt caput Sancti Stephani Prothomartyris: Et ibi eſt brachium Annæ matris Mariæ virginis.

There is alſo in this Church of Saint *Paul* the head of the firſt Martir, Saint *Steuen*. (6) And there is alſo one of the armes of Saint *Anne*, the mother of *Marie* the Virgin.

(6) What if any other place ſay that they haue S. *Steuens* head? No great matter for that, the Church of Rome hath power to multiply at her pleaſure, and to doe many fine tricks beſides to the great edification of deuout Catholikes.

Item ibi eſt clauſtrum monachorum ſituatum extra muros, cuius Eccleſia conſecrata eſt in honore Sancti Euſtachii, quod clauſtrum vulgariter nuncupatur ad tres fontes.

There is alſo a Cloyſter of Munkes, ſcituated without the walles, which hath a Church conſecrated to the honor of Saint *Euſtachius*, this Cloiſter is commonly called the Cloiſter by the three fountaines.

Item

great as small: So true a Fisherman is saint *Peters* successour and so farre more skilfull then *Peter* was, that hee hath made the very name of saint *Peters* Church bring him ten thousand times more gold and siluer then *Peter* himselfe got either by his fishing, or his preaching all his life long. Indeed *Peter* at one Sermon caught three thousand soules, and if any Lutheran aske when the Pope will doe so, answere them (like Heretikes as they bee) that *Peter* was made a Fisher of men, and therefore had nothing else to doe, but to labour to winne soules: But *Peters* successors haue other kinde of imployment, they haue another kinde of fishing, and other kind of Fishes to fish for, they haue other, and higher, and better matters then winning of soules to looke to. For if they for these last thousand yeeres had found themselues nothing else to doe, but to preach and winne soules, they had neuer brought it to this passe, to giue and take away Kingdomes and Empires, to weare a triple Crowne, to be carried on mens shoulders, to haue Emperours hold his stirope, powre his water, and bring vp his first dish, and Kings to serue him at dinner, and many glorious matters more, whereof seely Saint *Peter* neuer once dreamed, and little thought hee (good man) when hee trudged vp and downe and preached, that his successors could euer haue brought it to so faire a passe. But such was the simplicity of those, and such is the wisedome of these dayes, that where saint *Peter* did take nothing but soules, now the very name of his Church shall bring in as much gold and siluer as will build good Churches and as *Peter* at one Sermon tooke three thousand soules, the Pope in holy imitation of him sends out his Legates into seuerall Nations, whereof one, in one Citty, by reading and casting abroad one Bull of Indulgence from his Holinesse shall catch vp three thousand, and three thousand Crownes at a clappe, and all for the repayring of Saint *Peters* Church. And what though some, euen Catholikes are so curious as to cauill and say, that not the tenth peny is bestowed on the Church, nay what if not the hundreth part? must that offend a good Catholike? As though the Pope hath not many other as good occasions as that to bestow it vpon: Hath not hee occasion to send Royall Embassages, and to reward Ambassadours that come to him. Hath hee not his Offices, his Guard, his Garrisons to pay; to build his Gallies, to vphold his Armies, to maintaine his Minions, to aduance his Kindred, can these and many more as holy and good as these be done with nothing?

As

Item ibi est vna columpna supra quam Sanctus Paulus fuit decollatus.

And there is also in the same Church the pillar vpon which Saint *Paul* was beheaded.(7)

(7) A very precious relike doubtles for they that loued saint *Paul* cânot but make much of the block whereon he was beheaded. The Lutherans and Caluinists (seely soules) doe make much of saint *Pauls* Epistles as being a better relike of him: let the poore asses alone with the Thistles and them with his Epistles. The holy Romã Church where wisdome dwels, knowes that it had bin better for her if some of them had neuer beene written and therefore lets them lie in Libraries, & commends to her childrẽ this holy relike of the block on which his head was striken off, for this she is sure will reach nor breed no Heresie, as saint *Paules* Epistles hath done to many.

Indulgentia prædicti claustri.

Indulgences belonging to the foresaid Cluister of the Church of Saint Paul.

DE prædicta Ecclesia scribitur quod Papa Vrbanus concessit omnibus pœnitentibus confessis & vere contritis qui ad dictam Ecclesiam in vigilia Beatæ Mariæ Virginis, Apostolorum Beatorum Petri & Pauli & omnium Apostolorum & Euangelistarum, Sanctæ Mariæ Magdalenæ, Catharinæ, Agathæ, Agnetis, Luciæ, Margaretæ atque Sanctorum Martyrum Laurentii, Vincentii, Anastasii. Nec

IT is written of the foresaid Church, that Pope *Vrbane* gaue, and granted to all men penitent and truly contrite, and confessed that shall repaire to the said Church in the vigils of blessed *Mary* the Virgin, the blessed Apostles *Peter* and *Paul*, and of the Apostles and Euangelists and, of Saint *Mary Magdalene* and of Saint *Katherine*, and of Saint *Agatha* and Saint *Agnes*, and Saint *Lucie* & Saint *Margaret*, and of the holie Martir, Saint *Laurence* Saint *Vincent* and Saint Anastasius.

And therefore very requisite that his holinesse haue goodly Lands, Dominions, Rents and Reuenues, and the rather because hee takes it not at his owne, but as Saint *Peters* Patrimony, and borrowes it from him, as the money that his Officers sweepe vp out of Christendome, hee most honestly saith, is not for himselfe, but for the building and repayring of Saint *Peters* Church.

Nec

Nec non pro Octauas eorum, & omnibus dominicis diebus per anũ & in dedicatione deuote acceſſerint qualibet die dictarum ſolemnitatum tria millia annorum a papa Silueſtro, & totidem a Papa Nicholao. Et totidem a Papa Gregorio vniuerſis & ſingulis peregrinis, quocunque tempore anni Venientibus ad dictam Eccleſiam. Nec non pro reuerentia Sancti Pauli Apoſtoli ad aquas ſaliuas, alio nomine ad tres fontes, cauſa orationis, peregrinationis, ſeu cauſa deuotionis, peccata obliia, vota fracta, offenſa patrum & Matrum ſiue Iniectione manuum relaxantur.

And alſo in the Octaues of the ſaid feaſts or vpon any Sunday through the whole yeare, or in the dedication for euery day of the foreſaid ſolemnities three thouſand yeres of pardon. And as many were giuen by Pope *Silueſter*, and as many by Pope *Nicholas*. Alſo *Gregory* the Pope granted as many to all and ſingular Pilgrims that ſhall come to the ſaid Church at any time of the yeare, or that for the reuerence of *Paul* the Apoſtle ſhall come to the Cloiſter of the ſalt waters otherwiſe called the three fountaines, either to pray there, or as a pilgrim to viſite it, or for any other deuotion. All men ſo doing ſhall haue releaſed or forgiuen, their ſins forgotten, the vowes broken; their offences againſt father or mother, vnleſſe they did lay violent hands vpon them.

(8) Heere a penitent hath 9000. yeeres of pardon, for once viſiting the Church: is not here a royall recompence for ſo little labour. O thrice bleſſed Romans that liue ſo neere.

Nec

Necnon in eadem Eccleſia de antiquis ſunt mille anni & xl. anni Indulgent.

Furthermore vnto the ſame Church there doe belong of old (9) a thouſand and fortie yeares of pardon.

(9) See how ancient the giuing of Indulgẽces is: for theſe be giuen of old, ſaith this bleſſed booke.

Item in Eccleſia Sanctæ Mariæ ad aquas ſalluas prædictas ſcribitur, qd in conſecratione eiuſdem eſt vera remiſsio omnium peccatorum. Videlicet viceſima nona die menſis Ianuarij.

Moreouer it is written and recorded in that Church of Saint *Mary* at the ſalt waters aforeſaid, that vpon the day of the conſecration of the ſaid Church, there is true (10) remiſsion of all ſins and that is vpon the nine and twentie of the month of Ianuarie.

(10) Yes certainely as true remiſſion is there of all ſins as the bread in the Prieſts hands is the true tranſubſtantiat body of Chriſt, or as the Maſſe is a true expiatory ſacrifice, or as the Pope is the true Vicar of Chriſt. But whereas the Caluiniſts loudly laugh and ſay, that if in other places, where it is ſaid there is remiſſion, there be not true remiſſion, then the people are deluded and if there bee, then this word here, is an idle boaſt. No matter what they prate, they be heretikes.

Item in capella ibidem quæ vocatur ſcala cœli, ſicut ſcribitur in Chronicis vrbis Romanæ quod illa capella Sancta ædificata erat in honore Beatæ Mariæ Virginis, ſub cuius maiori altari requieſcunt corpora ſanctorum decem millium, Martirum, millitum tempore

Likewiſe there is a certaine Chappell of the ſaid Church which is called the Ladder of heauen, as it is written in the Chronicles of the Citty of Rome, where we alſo finde that the ſaid holie Chappell was builded in the honour of bleſſed *Mary* the Virgin, vnder the high altar of this Chappell there reſt the bodies of tenne thouſand holie Martirs

pore Tiberij Imperatoris.

Et quicunque sacerdos in dicto altari missam pro viuis & defunctis pura conscientia, corde contrito deuote celebrauerit, à pœna & culpa remissionem omnium peccatorum suorum habebit, & vnam de purgatoria liberat animam.

Ista Indulgentia concessa, comsumata est per quadraginta sex pontifices, quorum corpora in Cæmiterio

that were souldiers in the time of *Tyberius* the Emperour.(11)

And what Priest soeuer, shall deuoutly celebrate one Masse at the said altar for the liuing and the dead with a pure conscience, and a contrite heart, shall haue remission of all his sinnes, both from the punishmeut and the fault, and shall deliuer one soule out of purgatory.(12)

And this Indulgence thus granted was confirmed by sixe and forty Popes, whose bodyes doe all rest in the Church

H 2

(11) Behold anoth er wonder 10000. souldiers that were Christians in one army, in the time of *Tiberius*, immediately after Christ. The Scripture tels vs of no such wonders for there the beleeuers are reckoned in fewer quãtities: But the Catholike traditions of the Roman Church, supply the defects and wants, that bee in the Scriptures & the Catholike cause were in a faire case indeed, if nothing might be beleeued but that is in the scripture, or gathered from it, as these fooliſh heretikes wold haue it.

(12) See what a happy thing it is for a man to liue in Rome, for it is impossible he should euer come in purgatory if he list to auoid it, for how easie is to get a Priest say Masse at this altar for him. But all the difficulty will bee (say the Caluinists) in getting a Priest with a pure Conscience, for such it is said are not common in Rome. Oh idle Heretikes, as who say in the holy City, and so neere his holinesse can be suffered any but holy Priests: for though they goe, at noone day to the Stewes', can they not goe afore night to confesse it, and so bee made as pure as they were the day they were baptized: Certainely if Cardinall *Poole* and his fellow committees had remembred, and regarded this, they would not in their report they made to *Paul* the the third, of the abuses in the Church haue held it so foule a matter that Priests of *Rome*, and Cardinals Chaplaines, do at noone day goe to Whoores, (for as for Cardinals themselues they goe modestly in the night time, vnlesse it be in the Carniuall) Seeing that a wife being forbidden them as a most vnholy and vnlawfull thing, therefore they vse this but as a conuenient remedy to keepe them from that foule sinne of marriage, which by the Catholike teachers, Iesuits and others is concluded to bee in them a farre greater sinne then

then whoring, or Adultery: Alas then who can blame them, or rather doth not commend the holy Clergy of Rome, if of the two euils they chuſe the leſſe, to auoid the great: and if any little fault remaine after that fact, how eaſily may they goe to confeſſion, or as ſoone as they haue done all being Prieſts, may one abſolue another; and ſo come out of the ſtewes, as holy and pure as they went in: where as all good Catholikes know that theſe Heretike Prieſts that haue their owne wiues, though they neuer toucht other woman, are neuer pure, but euer defiled with that pollution that followes them in that damned eſtate of marriage (as whatſoeuer the Heretikes prate out of the ſcriptures) the holy Roman Church hath truely and holily determined, ſeeing therefore the Clergy in Rome are not wrapt in the ſacrilegious bonds of marriage, and ſo not tyed to one; And for all other ſcapes haue the holy and happy, and preſent helpe of confeſſion, euer at hand and alwaies inſeaſon, let no good Catholike doubt, but as all that haue trauelled thither doe well know, holy Clergy men and Prieſts with pure Conſciences are as common in Rome, as poſt-horſes in Venice.

miterio Sancti Sebastiani habentur & requiescunt : primo per Papã Gerusium, Pelagium, Vrbanum, Silueſtrum, Benedictum, Honorium, Leonẽ, Clementem, Innocentem qui omnes & singuli dictam Indulgentiam confirmauerunt ad augendum deuotionem.

Item in eodem monasterio sanctissimo habetur, quod quicunque ex tribus istis fontibus vbi Beatus Paulus fuerat decollatus biberit aquam, a quacunque infirmitate de cætero liberabitur. Et quicunque de illis tribus fontibus biberit, vt dictum est, a quolibet habebit mille annos indulgentiarum, Quia dum erat decollatus tunc caput

yard (13) of Saint *Sebastian*, and namely by Pope *Iernatius*, *Pelagius*, *Vrbanus*, *Silueſter*, *Benedict*, *Honorius*, *Leo*, *Clement*, *Innocent*, *&c.* Who all and euery one of them haue confirmed the foresaid Indulgence for the increase of deuotion.

Furthermore it is found registred in the same most holy Monastery, that whosoeuer shall drinke the water of these three Fountaines, where Saint *Paul* was beheaded, shall from thencèforth be deliuered frõ whatsoeuer disease he hath. (14) & whosoeuer shall drinke of these three fountaines as afore, shall haue from euery fountaine a thousand yeares (15) of pardon and all this because that when Saint *Paul* was there beheaded, his

(13) If 46. Popes lie buried in one Church-yard. It seemes those daies were not so deuout as these of ours, nor the Popes so pompous, nor so rich, for now it is not agreeable to catholike deuotion, nor to the Maiesty of his holines to be buried in a Church yard, but in as stately and pompous manner as any of the greatest kings of the earth.

(14) The heretikes wil here obiect and aske how it then comes to passe that any in *Rome* or neere it, bee sicke or dye of such filthy diseases as they do, for either they may heere drinke & be healed, or else this here præmised is but a cozenage and delusion. But heretikes are not worthy to bee answered, let them go.

(15) Here is a sweet & a gracious indulgence when for drinking 3. draughts of 3. sweete fountaines in a hot summers day, in a hot country, a man may gaine 3000. yearcs of pardon: Is it not pitty, but so good a Mother as the holy Roman Church shou'd haue deuout children.

(16) The Heretikes cauil and say that this is a fable of three fountaines, & that there is no good history for it, & say further, that he made and digged 14. better fountaines, and left them not for *Rome* alone, but for all christians, & say that whosoeuer drinke of these fountaines shal receiue true Indulgēce indeed & haue the diseases of his soule healed, but they babble and shew themselues true Heretikes, who alwayes come with Scripture, Scripture: But contrariwise, all good Catholikes know that the holy Roman Church in these latter and wiser daies found these fountaines so dangerous to drinke of, that prudently she stopt & walled them vp within the wall of the Latine tongue. And the wiser sort of Catholikes doe know, & some of them are bold and zealous

caput eius fecit tres saltus & a quolibet salitu generabatur fons vnus.

Item in eadem capella habetur lapis saphyricus, qui cum sit positus ad latus vbi quis Apostema habuerit, solo tactu illius libra bitur.

Et ibi multa corpora Sanctorum martyrum atque confessorum requiescunt. Et ibi est etiam gladius, per quem decollatus fuerat, Et stat ibi in vno pariete.

head being smitten off, leaped three times, and at euery leape when it fell to the ground, forthwith there sprung vp a fountaine of water. (16)

Moreouer in the Chappel there is a saphirestone, which whē it is laid to the side of a sick-man, that hath an Apostem, presently the sicke Partie shall be healed with onely touching.

Also in the same Chappell there doe rest the bodies of many holy Martyrs and Confessors. And there is also the sword with which Saint *Paul* was beheaded, and it standeth there in a Wall. (17)

In

to affirme, it had beene better for the Catholike faith, if they had beene better and safer stopt vp, then they haue beene. But as for these 3. blessed Fountaines that sprang when Saint *Pauls* head leapt three times after it was smitten off, (which is as certaine as that Saint *Denise* tooke vp his head when it was smitten off, and carried it in his hands 3. miles, as the *Breuiary* saith in his seruice) these the Pope is sure will not infect the drinkers with Heresie, as those Epistles of *Paul* haue often done. And therefore these Fountaines his Holinesse stops not vp, but lets them be alwayes open, that good Catholikes may resort vnto them, at all times of the yeere, and from all parts of the World, to the great honour of Saint *Paul*, at least to the great gaine of his Holinesse, and of the Roman Citizens, who could not well maintaine their City without these good helps, and conse-

consequently to the great aduancement of the holy Catholike Roman faith.

(17) Behold a most precious relique, the sword that cut off Saint *Pauls* head: And hath not the Popes Holinesse good cause to preserue and honour the sword that cut off his head, who durst rebuke Saint *Peter*, whose successor he is; The Caluinists brag of a better sword, which they say saint *Paul* left them, *Ephes. 6. 1:* The sword of the spirit, which is the word of God, but let them like foolish Cocks take the barly Corne, and leaue vs the Iewell, for all good Catholikes know that the sword of the Scripture, how euer *Paul* commended it in those times, is found in these dayes to bee a dangerous sword to be vsed: and the holy Roman Church, had neuer seene so many of her children fall to bee Caluinists and Lutherans had it not beene that the vse of this sword was too easily and freely premitted vnto them. As for this sword that cut off Saint *Pauls* head, that neuer did hurt to the Catholike Roman Church, but hath gained it many a faire million of crownes, euen the very shewing of it, to people and Pilgrims: seeing then the Popes holinesse gaines so well by this sword, and hath lost so much by the sword of the spirit, full wisely therefore hee prohibits the vse of that sword; but allowes the other to bee seene of all men: and if saint *Paul* bee angry that wee make more account of the sword that cut off his head, then that sword of the spirit, which vpon his knowledge, he commended so earnestly to the church, let him know his Holinesse cares not a pin, for though hee was so bold to reprehend *Peter* when they were on earth; Yet now his Holinesse being *Peters* successor hath made and enacted it for a law, and hath so put it in the body of his law, *Dist. 40 c. 6.* That though he should bee so faulty, and so enormously wicked, as that he drawes millions of soules with him into hell; Yet no man may presume so much as to reproue him for it. Therefore let saint *Paul* doe what hee can, his holinesse will keepe and make much of the sword that cut off his head, and shew it to be honoured, and will gaine fairly by it, and will also restraine & prohibits the vse of the other sword, though he pleased to call it the sword of the spirit, seeing he finds by so long experience, that he looseth by it euery day.

4.

The fourth principall Church, the Church of our Lady.

(1) The Heretikes say that certainely this is but a tale, for the Virgin *Mary* (say they) would not take vpon her to deliuer any out of Hell nor Purgatorie by her owne merits as it is here said, and if shee could, shee would not tie it to such a condition as the visiting of that Church, because then the poore soules that dwell in farre countries could neuer receiue good by it, thus these shamefull Heretikes dare argue against it that the holy Church teacheth, are not they worthily condemned?

(2) So that then to visit that Church euery day for one yeere, a man shall obtaine 366000. yeeres of pardon: come, come all good Catholikes, let vs goe leaue this cursed country of England, and goe dwell at Rome, where we shall bee receiued, entertained and inriched with such bountifull blessings.

CHAP. 6.

In Ecclesia sanctæ Mariæ annunciatæ.

ITem ibi scribitur sic quod Beatissima virgo Maria apparuit Cuidam fratri dictæ Ecclesiæ cum multitudine Angelorum dicens omni homo vere confessus & contritus qui hanc Ecclesiam intrauerit, & me puro corde visitauerit, ab infernali incendio liberabitur.

Scribitur etiamin chronicis, quod cuilibet visitanti quotidie dictam Ecclesiã pro quolibet die qua eandem visitauerit mille anni Indulgent. Et quadraginta anni Indulgen. Et remissio tertiæ partis omnium peccatorum,

CHAP. 6.

Of the Church of Saint Mary *of the Annuntiation.*

FVrthermore, it is thus written in the place aforesaid, that the most blessed Virgin *Mary* appeared to a certaine Fryer of the said Church attended with a great multitude of Angels, and said vnto him euery man truely confessed and contrite, which shall enter into this Church, and visite me with a pure heart shalbe deliuered from the fire of hell. (1)

It is also written in the Chronicles, that whosoeuer shall dayly visite this said Church, shall haue for euery day wherein hee shall so visite it a thousand and fortie yeares of pardon (2) together with remission of the third part of all his sinnes and as many quarentens, &c. And

torum, & *tot carenæ. Et omnes prædictæ Indulgentiæ duplicantur in aduentu domini* & *in quadragesima. Et in die Annuntiationis Beatæ Mariæ, est ibi plena remissio omnium peccatorum, data a Sanctissimo domino Bonifacio.*

all the said Indulgences are doubled in the time of the Aduent of our Lord, and in Lent. And in the day of the Annunciation of the blessed Virgin *Mary*, there is full remission of all sinnes to bee had in that Church, granted by our most holy Lord Pope *Boniface.*

Quicunque etiam in dicta Ecclesia ob honorem & *reuerentiam gloriosissimæ Virginis Mariæ Genetricis dei missam celebrauerit, vnam animam meritis* & *intercessionibus eiusdem Virginis Mariæ de pœnis purgatorij liberabit.*

Whosoeuer also shall celebrate Masse in the said Church in the honour and reuerence of the most glorious Virgin *Mary*, mother of God, shall through the merites and intercessions of the said Virgin *Marie* deliuer one soule out the paines of Purgatorie.(3)

(3) See what a blessed thing it is to be a Priest in Rome, when a man may euery day at his pleasure deliuer a soule out of Purgatory: is it therefore any maruel if so many of our fine wits and hopefull young men doe runne to Rome, and become Priests? No surely, but the wonder is that if they beleeue this, they will come againe into England, where they may sooner send themselues to hell then deliuer a soule out of Purgatory.

Item

CAP. 7.
Indulgentiæ Ecclesiæ Sancti Sebastiani.

5 The fifth principall & Patriarchall church, namely of saint *Sebastian*,

ITem scribitur in Ecclesia Sancti Sebastiani, quod ibi Angelus domini apparuit Beato Gregorio in celebratione Missæ in altari Sancti Sebastiani Martiris dicens. In isto loco est vera remissio omnium peccatorum splendor & lux perpetua & sine fine Letitiæ. Quam Indulgentiam à Papa glorioso concessam Beatus Sebastianus meruit. Item

CHAP. 7
Of the Indulgences belonging to the Church of Saint Sebastian.

IT is regiſtred in the Church of Saint *Sebaſtian*, that an Angel of the Lord appeared in that Church to Saint *Gregory* as he was a ſaying Maſſe at the altar of Saint *Sebaſtian* the Martir, and ſaid to him theſe words. *In this place there is true remiſſion of all ſinnes, brightneſſe and light euerlaſting, ioy and gladneſſe without end.* This Indulgence did Saint *Sebſtian* merit to the Church, and thereupon that glorious Pope did grant and ratifie it.

(1) The preſumptuous Caluinists ſay, this is a foule ſtinking lie. For an Angell, ſay they, would neuer tell lye, but to ſay that in any Church in Rome, or any place on earth is or can bee euerlaſting light, and without end, is not onely falſe but plaine Atheiſme, & intimates that the world ſhall neuer haue end: Oh ſhameleſſe Heretikes that dare cal in queſtion the ſayings or doings of the Pope, as though his Holineſſe can either ſpeak ought but truth, or do ought but good: ſo there haue bin ſome heretofore like to theſe Caluiniſts that durſt bee ſo bold with the *Popes*, as to bring them vnder cenſure, accuſing *Liberius* for an Arian, condemning *Honorius* for a Monothelite, & them, & *Iohn* the 22. for Heretikes, as did the fixth general Counſell, & *Occham*, and many more, but what got they? ſome of them are condemned and all of them reprooued for their labour by the Popes holines, as bee alſo the Caluiniſts, who were pronounced heretikes in the counſell of Trent, and excommunicate euery paſſion weeke in *Bulla cœna*, and therefore no mater what they obiect.

Item dominica die prima menſis Maij eſt ibi omnium peccatorum remiſſio.

Alſo vpon euery firſt Sunday or Lords day of the Month of May, there is in the ſame Church remiſsion of all ſinnes.

Item ab aſcenſione domini vſque ad Kalendas Auguſti ſunt omni die mille anni indulgent. & tot carenæ, & tertiæ partis omnium peccatorum remiſſio.

Likewiſe from the aſcenſion of our Lord, vntil the Kalends of Auguſt, there be for euery day, in that Church a thouſand yeares of pardon, and as many quarentens, and remiſſion of the third part of a ll a mans ſinnes.

Item in alijs diebus per totum annum ſunt omni die quadraginta ſeptem Indulgentiarum & tot carenæ.

And moreouer, all the yeare long, there is daily and for euery day ſeauen and forty yeares of pardon, and as many qua rentens.

Item ibi eſt quidam introitus ſubterraneus, & ille Introitus vocatur Cæmitertus Sancti Calixti Papæ, vbi ſolebant ſe abſcondere Sancti dei Martires quando perſequebantur à Romanis. Et ibi ſunt tot Indulgentiæ quot

Furthermore in the Church, there is a certaine vault, or hollow paſſage vnder the earth, and it is called the Church-yard of Saint *Calixtus* the Pope: In this the holy Martirs of God in times paſt vſed to hide themſelues, when they were perſecuted by the Romans: & to this Vault

quot nemo numerare poteſt niſi ſolus Deus.

Item ibi eſt puteus in quo corpora Sanctorum Petri & Pauli per centum annos iacuerunt antequam fuerunt inuenta & ſunt ibi CCC. *Anni Indulgent.*

Item in eadem Eccleſia eſt adhuc vnus puteus ſituatus modicum extra Eccleſiam: ibi requieſcunt quadraginta ſeptem pontifices, dantes vnuſquiſque ſuam Indulgentiam, tantum quantam

there doe belong ſo many Indulgences and pardons as none can number but onely God. (2)

Alſo in the ſame Church there is the pit or hole, wherin the bodies of Saint *Peter* and *Paul* lay hid for an hundred yeares before they were found, and at this hole there are three hundred yeares of pardon.

Likewiſe in the ſame Church there is yet a pit or hole, ſituate a little without the Church, and therein doe reſt the bodies of ſeuen and forty Popes, euery one whereof granted to this Church Indulgences, as great and ample as

(2) Seeing there belongs to that Vault, ſo many Indulgences, it ſeemes that our holy fathers the Abbots of England held vaults to be very holy places, and therefore it was (doubtleſſe) that they made at ſo many Abbaies, vaults vnder the ground, leading from the Abbay to the Nunnery which was neuer very far off, that ſo the Nuns might meet the Friers, & get their part of theſe bleſſed Indulgences: Many of theſe holy vaults are yet to be ſeene in England to the ſhame and confutation of the Caluinists: And though thoſe vaults haue bin dearely loued of the Romiſh clergy, and ſo are ſtill where they yet be, and are therefore partakers of the Popes Indulgences, which made the Nunnes frequent them ſo willingly: yet was there one Vault in England, which was of greater value and expectation then all theſe, & which (if the powder there laid by thoſe deuout and zealous Catholikes had blowne vp the Heretikes according to the mind, and deſire of them that laid it, and the hope of his holineſſe, and the Ieſuites) ſhould certainely haue had as many bleſſings and Indulgences beſtowed on it, as the bottomleſſe treaſure of the holy Roman Church could haue afforded. But that worke was too good to proſper, as ſome of themſelues ſaid, the day before they dyed.

tam potuerunt.

Item in dicta Ecclesia est tanta Indulgentia, quanta in Ecclesia sancti Petri Apostoli.

they could or might.

To conclude, there is in this Church as great and large Indulgence, as there is in the Chdrch of *Peter* the Apostle.

Reliquiæ Ecclesiæ Sancti Sebastiani.

Relikes in the Church of Saint Sebastian.

ITem in summo altari requiescit corpus Sancti Sebastiani. Et in altari inferius, corpus Sancti Fabiani. Et in altari in fine Ecclesiæ subtus requiescit corpus Stephani Papæ.

IN the high altar of this Church, there is the body of Saint *Sebastian* himselfe: and in another lower altar, the body of Saint *Fabian*, and vnder the altar that is at the end of the Church resteh the body of Pope *Stephen.*

Item retro Ecclesiam est alius transitus rotundus circa altare sub quo Sancti Apostoli Petrus & Paulus ad centum annos iacuerunt, in quo transitu multa corpora Sanctorum, iacuerunt, confessorum, atque Virginum

Also in the backside of the same Church there is another passage, which is round, hard by the altar, vnder which Saint *Peter* and Saint *Paul* lay for a hundreth yeares, and in the same place to this day there lie the bodies of many holy Confessors & Virgins.

num requieſcunt.

Item in eadem Eccleſia eſt columpna illa ad quam Sanctus Sebaſtianus fuit ſagittatus.

Item ibi eſt caput Sancti Calixti & plura corpora aliorum Sanctorum.

Item in Cæmiterio ſancti Calixti quod habetur in eadem Eccleſia ſtat quoddam altare ad quod ſanctus Petrus, tempore quo Romani perſequebantur illos ſanctos Martyres ibidem ſepultos, celebrare ſolebat.

Item in eodem Cæmiterio habetur longitudo per quendam lapidem, vnius claui, cum quo Chriſtus fuit affixus cruci patibulo.

Item in eadem Ec-

Alſo in the ſame Church there is the poſt or piller, at which ſaint *Sebaſtian* was thruſt through with darts.

There is alſo the head of *Calixtus*, and many bodies of other ſaints.

Moreouer in the Church-yard of Saint *Calixtus* (ſo called as afore) which is in the ſame Church, there ſtands a certaine altar, and that is the very altar whereat Saint *Peter* vſed to ſay Maſſe,(3) at ſuch times as the Romans perſecuted thoſe holy Martyrs that vſed to flye thither, and are now there buried.

Likewiſe in the ſame Church-yard of *Calixtus*, there is a certaine great ſtone, vpon which is drawne out the length of one of the nayles, with which Ieſus was nailed to the tree of the croſſe. (4)

Further, in the ſame

(3) The caluiniſts ſay this is an idle tale for ſay they, if Peter had an Altar or ſaid Maſſe, the ſcriptures would not haue concealed it: But a figge or rather a fagot for theſe heretikes & their ſcripture alſo, for what care catholikes though it be not in the ſcripture, as long as the holy Roman church ſaith it here and elſewhere.

(4) This was doubtles a great naile, for out of one of them haue bin ſince made at leaſt a thouſand more nailes, and which is more ſtrange, the firſt is ſtill as great as it was.

Ecclesia habentur vestigia undecim pedum in una capella a latere, super altare quoddam. Quæ vestigia sunt illa viz. quando sanctus Petrus voluit fugere de Roma & tunc obuiabat domino Iesu Christo & dixit domine quo vadis, iuxta paruam capellam modicum extra ciuitatem scituatam, & respondeus Iesus vado Romam iterum crucifigi, & illa capella vocatur capella Beata Maria de Palma. Item

Church there be yet to be seene the steppes of eleuen foote, and they bee vpon an Altar, that is in a Chappell situate on one side of the Church: what these steppes are, & how they came there, we are to know that when Saint *Peter* would haue fled out of *Rome*, Iesus met him at a little Chapell, (5) somewhat out of the City, then *Peter* meeting Christ asked him, *Lord whether goest thou?* And Iesus answered, *I goe to Rome to be crucified againe*, and these steppes of Iesus and *Peter* as they stood talking there, are here to be seene to this day: and that

(5) Heere againe the Caluinists cauil and say, that this is surely a cozening tale. For saint *Peter* say they, spake it *Acts* 3. 21. that the Heauens must hold Christ till the end of the World, and therefore, say they, though it might well bee that saint *Peter* might see Christ in a vision sitting in Heauen as saint *Stephen* did. *Acts* 7. 55. yet it is not credible that hee saw Christ so really standing by him that the steppes of his

feete should remaine in the earth, but we haue a short answere for them, and that is this, let them, and such fooles as they, rely vpon that vncertaine rule the scripture (which therefore our Catholike Doctors, *Eccius*, *Pighius*, *Hosius*, &c. haue iustly called a nose of waxe, and a shipmans hose, a dumbe Iudge, and a leaden rule) wee catholikes will hold the sure certaine and vnfallible rule that can neuer deceiue vs, namely the determination of the holy Roman church, that is the locke that catholikes rest vpon: and therefore though the scripture say neuer a word of it, yet by vertue of that determination we beleeue that Christ is really and corporally in the sacrament, and that the bread is turned into his body, and we beleeue that this story is true, and what else the Roman Church shall teach vs.

Chapell where they thus met, is called the Chappell of our blessed Lady, *Mary* of the Palme.

Item in Ecclesia sancti Iohannis ante portam latinam, vbi coctus fuit sanctus Iohannes in oleo, est liberatio vnius animæ in die sancti Iohannis a purgatorio.

Likewise in the Church of Saint *Iohn* before the Port Latine, where Saint *Iohn* was boyled in hot scalding oile, is euery Saint *Iohns* day, deliuerance for one soule out of Purgatory.

CAP. 8.

Indulgentiæ Ecclesiæ sancti Thomæ Apostoli.

IN Ecclesia eius scribitur quotiens cunque homo visitauerit, illam Ecclesiam videlicet manus ponendo adiutrices ad sustentationem Pauperum & liberationem Captiuorum in sancta terra incarceratorum; in Ecclesia

CHAP. 8.

Indulgences belonging to the Church of Saint Thomas the Apostle. (6)

IN the Church of Saint *Thomas*, it is written & recorded, that how oft soeuer any man shall visite that Church, putting to his helping hand for the sustentation of the poore, or for the redeeming and deliuerance of captiues imprisoned in the holy Land, so oft there bee in that Church,

(6) This Church though it beare the name of one of the Apostles, yet it is none of the seuen principall & patriarchal, because as *Onuphrius* freely tels vs, those Churches are most dignified by the Pope, which he gaines most by: and he gaines most, by them that are in the way betwixt the great Churches of S. *Iohn Laterane*, S. *Peter* & S. *Paul*, therefore S. *Sebastians* is one which stands in the way betwixt saint *Pauls*, and the *Laterane*, and not this of saint *Thomas* which stands out of the way.

cleſia quæ dedicata eſt in honore ſancti Michaelis Archangeli & ſancti Thomæ Apoſtoli, conceduntur per multos pontifices tria millia annorum Indulgent. & *xl. dies, vota fracta, offenſa patrum & Matrum ſine manuum violentarum iniectione relaxantur illa vt permittitur predictam Eccleſiam viſitanti*

whidh is conſecrated to the honour of Saint *Michael* the Archangell and Saint *Thomas* the Apoſtle, three thouſand yeares of pardon, granted thereunto by diuerſe Popes. And for xl. daies long, vowes that be broken, and offences againſt father and mother, excepting laying violent hands vpon them, (7) are there releaſed to him that ſhall viſite the Church as is aforeſaid.

Item Summi tres pontifices viz. Alexander, Inocentius & Vrbanus quilibet eorum conceſsit ſeptimam partem anni & omnium peccatorum remiſsionem & vnum annum & quadraginta dies plenamque participationem omnium ſtationem & dedicationem Romanæ Eccleſiæ quæ facit

Moreouer three chiefe Biſhops or Popes, as namely *Alexander Innocentius* & *Vrbanus*, euery of them gaue and granted therunto, the ſeauenth part of the yeare, and remiſion of all ſinnes and one yeare (8) and forty dayes, and full participation of all ſtations and dedications of the Roman Church which make vp nine and fortie yeres of pardon, and as

(7) Still the heretikes prate and ſay that the Pope forgiues the offences committed againſt father and mother: poore fooles why ſhould he nor, is not he the father of fathers and ſupreme father of vs all, good reaſon thē that he ouer-rule our fathers & mothers, & thoſe that pleaſe his holineſſe, let them not care though they diſpleaſe father, mother, maſter, miſtriſſe, nay Prince or Soueraigne, for he can and will releaſe the puniſhment as well as hee can forgiue the fault.

(8) It is very hard to know the meaning of theſe bountifull Indulgences, they are ſo many that we may ſay *Copia ipſa nocet*: therefore deuout Catholikes that deſire to know them diſtinctly, had beſt go to Rome, and there they may both know them and haue them.

facit xlix. annorum Indulgent. et tot Carenas. Ac etiam participationē terræ Sanctæ vbi Indulgentiæ mirabiles conceduntur.

many quarentens, and also they granted hereunto participation with the holy Land, where strong and wonderfull Indulgences be granted.

6 The sixth principal & patriarchall Church is the Church of S. Crosse

CAP. 9.
Indulgentiæ Ecclesiæ Sanctæ Crucis.

IN Ecclesia Sanctæ Crucis sunt omni die xlviii anni Indulgent. & tot carenæ & tertiæ partis omnium peccatorum remissio.

Item ibi modicum inferius à latere est vna capella que vocatur Ierusalem; in quam mulieres non possunt intrare nisi in die sancti Benedicti. Et tunc est ibi omnium peccatorum remissio à pœna & à culpa.

(1) Blessed saint Benet was the good womans friend, who got them leaue on his day to come into the holy Chappel, which is one reason doubtlesse, why women are so deuout to the Benedictins.

CHAP. 9.
Indulgences of the Church of Saint Crosse.

IN the Church of Saint *Crosse*, there are euery day eight and forty yeares of pardon, and as many quarentens, and remission of the third part of all a mans sinnes.

Also a little lower on the side of the Church there is a Chappell called Hierusalem, into which women may not enter, but onely vpon Saint *Benets* day. (1) And then there is in that Chappell, full remission of all sinnes, both *à pœna & à culpa.*

Item

Item hanc Ecclesiam Constantina Imperatrix edificauit in honorem sanctæ Crucis et ad preces sanctæ Helenæ Papa Siluester consecrauit.

Further, *Constantina* the Empresse buylded this Church to the honour of the holy Crosse, (2) and Pope *Siluester* did Consecrate it at the instance, and prayers of Saint *Hellen.*

(2) Bawling heretikes do here make a stir & wonder, that wee dare build Churches in honour of the dead crosse. But they bee fooles, and know nothing. But all deuout & learned Catholikes do know that the holy Roman Church teacheth to pray to the Crosse, & hath a prayer to it in the holy Masse book, or Breuiary, *O cruxaue spes vnica, hoc passionis tempore, auge pijs Iusticiam Reisque dona veniam:* and lest some should think (who haue too nice & spiced consciences as some catholikes haue) that this prayer is to him that dyed on the Crosse, and not to the crosse, our approoued doctors haue handled the case and resolued it that *ipsam Crucem alloquimur, ipsam Crucem deprecamur, quasi ipsum Crucifixum*: If we may speake to the Crosse, & pray to the Crosse it selfe, as to Chirst; then surely no man will deny, but we may build churches to it.

Item omnibus diebus dominicis & mercurij sunt ibi CCliiij. *anni Indulgent.* & *omnibus aliis diebus* CCxxx viij. *anni* & *tot carena.*

Likewise vpon euery Sunday, and euery wednesday there be in this Church two hundred fiftie and foure yeares of pardon, and vpon euery other day an hundred thirty eight yeares, and as many quarentens.

Et multæ aliæ plures Indulgentiæ sunt quas explicare non audemus nam omni die dominica & die mercurij Sanctus Siluester omnes Indulgent. duplicauit.

And there be many other pardons and Indulgences here which we dare not set downe, (3) for vpon euery Lords day and euery Wednesday Saint *Siluester* doubled all the Indulgences.

Reliquiæ predictæ Ecclesiæ.

The Reliques of the same Church.

IN prædicta Ecclesia sanctæ Crucis est funis cum quo Christus

IN the foresaid Church of Saint *Crosse* there is the rope (4) where in

(13) Let the Heretikes ſee here to their ſhame, Firſt the great modeſty of the Roman church, who forbeares to put down the Indulgences, when they are ſo exceeeding many as they cannot be counted, and behold alſo the bounty of our ſpirituall mother, who grants Indulgences ſo plentifully as modeſty forbids to expreſſe them: what good catholike can ſtay from going to Rome, that there he may diue into the middeſt of this ſea, and partake of this bottomleſſe Treaſure.

(14) Behold a precious relique, the rope that Chriſt was led in, for though the Goſpell ſpeake of none, yet here is as good warrant for it as the Goſpell, to all good catholikes.

Christus Iesus fuit ductus, portans sine biaulans crucem.

Item clauis vnus cum quo cruci fuit affixus.

Item magna pars vestis sancti Iohannis Baptistæ. Item duo dentes de sancto Blasio Episcopo. Item duo lacerti Apostolorum Petri & Pauli sub maiore altari requiescunt corpora sanctorum Anastasij Cæsaris & Prothasij.

Item ibi est de ligno veræ Crucis.

Item vna lampa plena Balsomo, in quo iacet caput Vincentij Martiris.

Item spongia cum qua Iudæi dederunt Christo Iesu acetum bibere cum felle mixtum.

Item ibi sunt duo Sophiri

Christ Iesus was led to his death when he bare his Crosse.

There is also one of the nayles with which he was nailed to the Crosse.

Also a great deale of Saint *Iohn Baptists* coate, ann two of the teeth of Saint *Blase* the Bishop. And two armes of the Apostles (5) *Peter* and *Paul*. And vnder the high Altar of that Church do lie the bodies of Saint *Anastatius Cæsar*, and S. *Prothatius*.

Also there is in that Church some of the wood of the true Crosse. (6)

Also a Lampe full of baulme, wherein lies the head of Saint *Vincentius* Martyr.

Also there is the Spung with which the Iewes gaue Iesus Christ Vinegar mingled with Gaule to drinke.

Likewise there bee two

(5) Here bee 2. armes of *Peter* & *Paul* in this Church, & yet we are to beleeue that the whole halfe of them both is in S. *Peters*, & the other whole halfe in S. *Pauls* Church for these 2. armes the Pope created by his power.

(6) Here is some of the the wood of the true Crosse to put a difference betwixt too many, that are counterfits, by which good deuout Catholikes are dayly couzened to their great discomfort

sophiri, quorum vnus est plenus sanguine Christi, & alter plenus lacte Mariæ Virginis.

Item caput Innocentij Martiris.

Item in dextro latere altaris est lignum crucis latronis conuersi.

Item ibi est vnus digitus Beati Thomæ Apostoli.

Item ibi est titulus Iesu Christi appositus crucis scilicet Iesus Nazarenus Rex Iudeorum.

Item in eadem Ecclesia iacent corpora xlij. *Summorum*

glasses wherof the one is ful of the bloud of Christ, and the other full of the milke of Mary (7) the Virgin.

Also there is the head of *Innocentius* the Martyr.

And vpon the right side of the altar there is the wood of the Crosse whervpon the good thiefe died.

And there is also one of the fingers of Saint *Thomas* the Apostle.

There is also the title of Iesus Christ, which was set vpon his Crosse, namely, Iesus of Nazareth King of the Iewes.

Moreouer in the same Church there lieth the bodies of two and forty

(7) Good Catholikes do greatly wonder, seeing the holy Virgin had no child after Christ, how this milke of hers was preserued, for sure shee would not keepe it her selfe, and in those daies few regarded either her, or her sonne for thirty yeeres: we hope therefore his Holines will let vs know this great secret, for sure there is some great miracle and mistery in it But seeing in that Church there is both of the milke and the bloud, wee now see the reason why father *Scribanius* the Iesuite writes, that he so longs for the milke of the mother & bloud of the Sonne, that he knowes not whether to desire more, and saith that therefore he will mingle them both together, and of that mixture make a precious medicine for the soule: Indeed we doe easily beleeue Iesuites to bee such extraordinary men, that they haue some extraordinary spirituall physicke for their soules which others haue not: yet as great and as good as he is, he may now bee beholding to vs that publish that blessed booke, for now hee knowes where hee may haue both his simples to make his confection, bothe milke and bloud, and let him not feare that they at Rome can spare none of it; for if he pay well for it, he shall haue it, and yet by the supreme power of the Pope, though neuer so much bee taken continually, yet they multiply againe, and the last is as good as the first, and all of like vertue.

rum pontificum quorum vnusquisque suum dedit indulgentiam.

Popes or chiefe Bishops, whereof euery one bestowed their Indulgence vpon this Church.

CAP. 10.

Indulgentiæ Ecclesiæ Sancti Laurencij.

CHAP. 10

Indulgences belonging to the Church of Saint Laurence.

7 The seuenth principal Church: the church of S. *Laurence* and S. *Stephen.*

Item Papa Pelagius qui hanc Ecclesiam consecrauit concessit ibi in quatuor temporibus anni & in omnibus festiuitatibus Stephani & Laurencij vel stationum seu dedicationum illius Ecclesiæ septem annos indulgentiarum, & tot carenas & tertiæ partis omnium peccatorum remissionem.

POpe *Pellagius* who Consecrated this Church, granted vnto it that in the foure times otherwise called the foure Ember weekes of the yeare, and vpon euery of the feast daies of Saint *Steeuen* and Saint *Laurence*; and vppon the daies of the stations or dedications of this Church at all and euery of these times, there should be seauen yeares of pardon and as many quarentens and remission of the third part of all a mans sinnes.

(1) Here is a great miracle & a mistery that may stop the mouthes of al heretikes that say we haue no true miracles, for here Pope *Pelagius* consecrated this church, & gaue the Indulgences to it, & *Silueſter* the Pope confirmed and doubled thē, and yet *Pelagius* was not Pope till 200. yeeres after *Silueſter* dyed. Let Luther: ns or Caluinists shew such miracles if they can.

Quas Indulgentias Beatus Silueſter confirmauit, & in qua-

All these Indulgences Pope *Silueſter* confirmed, (1) & doubled them

quadrageſſima duplicantur, & ſunt omni die xlviij anni indulgent. & tot carenæ & tertiæ partis omnium peccatorum remiſſio.

them in the time of Lent: aud granted further to the ſame Church, euery day eight and forty yeres of pardon and as many quarentens, and remiſsion of the third part of all a mans ſidnes,

Item quicunque continuauerit omnibus diebus dominicis vel quartis ferijs per integrum annum, liberat vnam animam de pœnis purgatorij, qd promeruit Sanctus Laurencius Martir Chriſti, vnde Continet hoc templum ſanctorum corpora pura. A *quibus auxilium, ſuppleri, poſcere cura.*(2)

And further whoſoeuer continued his deuotion to this Church euery Sunday, & euery Wednesday through the yere, he ſhall deliuer one ſoule out of the paines of purgatory, and this is merited and procured by the holy Martyr of Chtiſt S. *Laurence.* Wherupon this is written in old latin verſes, of this Church. This Church containeth the full and perfect bodies of many Saints from whom ſee that thou haue care to call for ſupply of helpe.

(2) See here, wee are taught to call vpon the ſaints for helpe: ſome Catholikes are ſo nice, & tender conſcienced that they think wee muſt not pray to ſaints for any thing, but onely that they would pray to God and to Chriſt for vs, but here wee ſee that a man ought to pray to them for ſupply of all good things hee wants, this is true Catholike Religion, let ſome mince and diſtinguiſh it as nicely as they will.

Cum Sixto iacet Laurentius igne crematus,

Here lieth *Sixtus* and with him *Laurence* that was broiled in the fire,

Et prothomartir Stephanus Leuita beatus,

And *Stephen* the firſt Martir, that bleſſed Leuite,

quo-

Poſt hypolitus equorum Colloligatus,
Cum nutrice ſua cum cuncta plebe ſuorum,
Romanus miles Criſona virgo,
Et Quirella et quadraginta quas paſſio continet illa.

Beſides theſe *Hypolitus* that was pulled in pieces with horſes,
Together with his Nurce and all his people.
Here lieth alſo a Roman ſouldier, and *Criſona* the Virgin.
And *Quirella* and forty Martires more, who ſuffered the ſame time.

Reliquiæ Eccleſiæ prædictæ.

Relikes in the foreſaid Church of Saint Laurence.

ITem in altari inferius requieſcunt corpora ſanctorum Martirum Stephani et Laurencii quicunque viſitauerunt ſepulchrum eorum et lapidem ſuper quem Sanctus Laurencius poſitus fuerat qui etiam habetur a latere ſummi altaris habit vii mille Indulgent. Et tot carenas, ac etiam tertiæ partis omnium

IN the lower altar of that Church doe lie the bodies of the holy Martires, Saint *Stephen* and Saint *Laurence*. And whoſoeuer ſhall viſite their Sepulcher, and that ſtone whereupon Saint *Laurence* was laide, which lieth at the ſide of the high altar, hath ſeauen thouſand yeares of pardon and as many quarentens and remiſſion of the third part of all his ſinnes.

rium peccatorum remissionem.

Item ibi est lapis cū quo Sanctus Stephanus lapidatus erat.

There is also the stone with which Saint *Stephen* was stoned.(3)

CHAP. II.

In Ecclesia Sancti Praxedis.

CHAP II.

In the Church of Saint Praxed.(4)

ITem ibi est vna Ecclesia quæ vocatur Ecclesia Sancti Praxedis & est iuxta Ecclesiam Beatæ Mariæ maioris situata, necnon Sangrom multorum sanctorum consecrata.

FVrthermore there is a Church which is called the Church of Saint *Praxede*, situated neere vnto the Church of Saint *Mary* the greater, and Saint *Sangrome* filled with the bodie of manie Saints.

Item in eadem Ecclesia habetur vna Capella in qua est corpus Sancti Paschalis Papæ primi illo nomini vocati.

Also in the same Church there is a Chappell, wherein is the body of Saint *Paschal* the Pope, first of that name.

Item in eadem Ecclesia est vna Capella quæ vocatur hortus paradisi & sunt ibi duo millia & tricenta sanctorum Martirum corpora et

There is also in the same Church another Chappell called the garden of Paradise, in it there bee the bodies of two thousand and three hundreth holy Martyrs,

(3) Calvinists thinke that *Stephē* was stoned with many stones, because the Scripture saith, *They stoned Stephen*. But they may see, have how they are deceiued, for he was stoned with one, and that is to be seene in *Rome*, he that will go thither to see it, is worthy to see it, and kisse it also: And see here the wise dome of the holy Roman Church, who can find gaine for her self, and make profit of the Rope that tyed *Christ*, the stone that stoned *Stephen*, and the sword that cut off *Pauls* head they were not so hurtfull to the parties, as they be beneficiall to the present Church, & City of Rome: so wise are these times, beyond the times of the Primatiue Church, for we finde not that they made any profit of these.

(4) Thus wee haue heard the riches, and blessings, belonging to the seauen great Churches in Rome. Now follow some other.

et quatuor decem corpora Sanctorum pontificum.

Item in eadem capella est tertia pars illius collumpriæ Iesu Christi circa quam in domo pilati fuit flagellatus.

Et in eadem capella omni die omnium peccatorum remissio.

Item in eadem capella non possunt intrare mulieres.

CHAP. 12.
Indulgentiæ Beatæ Mariæ maioris.

IN Ecclesia Beatæ Mariæ maioris ibi sunt omni die xlviij. *anni Indulgent. Et tot carenæ & tertiæ partis omnium peccatorum remissio.*

Item in omnibus festiuitatibus virginis

and of foureteene holy Popes that were Saints. (5)

Also in the same Chappell, there is the third part of that pillar at which our Lord Iesus was whipped in *Pilats* house.

And in this Chappell there is euery day to bee had remission of all a mans sinnes.

But into this Chappell women may not enter.(6)

CHAP. 12.
Indulgences belonging to the Church of Saint Marie the greater.

IN the Church of Saint *Mary* the greater, there be euery day, eight and forty yeares of pardon, and as many quarentens, and remission of the third part of all a mans sinnes.

Also vpon all and euery the feast dayes of Saint

(5) It is a matter that troubles many good deuout Catholikes to see that of the first forty Popes in the first foure hundred yeeres all almost were holy, and made Saints but of a hundred Popes in this last fiue hundred yeeres, there is not one Saint, nor scarce one that euer was held worthy: Caluinists, they make a foule matter of this, and laugh loud at it, but good Catholikes seeing they know not what to say to it, they are silent, and hope all is well, and for the matter do beleeue as the Church beleeues.

(6) It seemes strange that still women may not come in the holy places where remission of all sinnes is, seeing the good natured courtizans of Rome, are so kinde to the clergy of Rome, that they bid them welcome, whether they come by day or by night: Or else be like women there, needs not to goe to these holy places for

remission, for that the Priests, when they goe from them, doe giue them absolution as part of their wages: I say as part for seeing the poore women doe pay a rent to his holinesse weekely, good reason they haue some thing else, by which to raise their rents, and to liue by their trade. But let these goe: good Catholikes doe more wonder why honest and godly Matrons may not enter into those places, seeing *Paul* tels vs that *in Christ there is no difference betwixt Male and Female*: But no matter what Saint *Paul* saith, that must not trouble the conscience of a good Catholike. Hee must consider what the Church deliuers, and what the Pope teacheth, that must he harken and trust vnto, and not trouble his head further with Scripture matters, for that is very dangerous: But howsoeuer the dames of Rome may not goe in, yet it is credibly hoped, that if our English Catholike Ladies would leaue this heretical dunghill of England, his holinesse would be so fauourable, and gracious to them, as to giue them leaue to enter into those most holy places: for great is the loue that his holinesse beares to our nation, for he loues our men, our women, nay for baser things, he loues our siluer and gold, and any thing that comes from thence: Oh that our Catholike Ladies would goe thither.

ginis Mariæ & in Natiuitate domini & in Resurrectione domini & in festo Laurencii sunt ibi mille anni indulgent. Etiam in festo omnium Sanctorum est ibi omnium peccatorum remissio.

Mary and of the birth and resurrection of our Lord, and vpon the feast day of Saint *Laurence* in all and euery of these daies there are to be had in this Church a thousand yeares of pardon, and vpon the feast of all Saints there is full remission of all sinnes.

Item in festo assũptionis Beatæ Mariæ Virginis vsque ad eius natiuitatẽ sunt omni die xiiii *anni Indulgentiarum & tot carenæ, & tertiæ partis omnium peccatorum remissio. Omnes istæ Indulgentiæ in quadragesima. duplicantur.*

Also in the feast af the assumption of our Lady and so from thence vntill the feast of her Natiuitie there are euery day foureteene yeares of pardon, and as many quarentenss and remission of the third part of all a mans sinnes. And all these Indulgences, how many, or how great soeuer are doubled in Lent.

Reliquiæ prædictæ Ecclesiæ.

Relikes in the said Church.

ITem in summo altari requiescit corpus Sancti Mathæi Apostoli & in alio

IN the high altar of that Church lieth the body of Soint *Mathew* the Apostle: and in another

alio altari à dextro latere corpus Sancti Hieronimi, & ibi sunt aliæ multæ reliquæ quæ in die paschæ ostenduntur.

altar on the right side thereof, the body of Saint *Hierome*: and there be also many other Reliques, which are alwaies shewed openly to the people on Easter Day.

Item ibi est cunabulum Christi.

Also there is the Cradle that Christ lay in.

Item de ligno sanctæ Crucis.

Also some of the wood of the holy Crosse.

Item de lacte capillis ac vestimentis Beatæ Mariæ Virginis, & alia vestis in qua Sanctus Hieronimus celebrauit missam.

Also some of the milke, and of the haire, and of the apparell of the blessed Virgin *Mary*: there is also the vestment in which Saint *Hierome* vsed to say Masse.

Item brachium sancti Lucæ Euangelistæ.

Also there is an arme of Saint *Luke* the Euangelist.

Item de reliquijs Sanctorum Cosmæ & Damiani.

Also some of the Relikes of the holy Saints, *Cosmus* and *Damian*.

Item brachium sancti Thomæ Cantuarien. Martiris & de vestibus eiusdem.

Furthermore there is in the same Church an arme of Saint *Thomas* the Martyr of Canterbury, and some of his rayment. (7)

(7) See how his holinesse loues the English nation, euen so much as hee makes great account of an arme of *Thomas a Becket*, who you know in England, is held a Traytor.

Item ibi est vna Imago Beatæ Mariæ

Moreouer there is an Image of the blessed Vir-

rie Virginis facta per manus Beati Luce.

Item panniculus ſanctiſſimi corporis Virginis Marie quem filius eius Dominus noſter Ieſus Chriſtus naſcendo ſecum adduxit & in illo velut in quodam pallio inuolutus qui in Tabernaculo argenteo lapidibus precioſis ornatus retinetur incluſus.

Item de feno in quo iacuit Ieſus in preſepio ſiti ortus.

gin *Mary*, which Saint *Luke* tooke & made with his owne hands.

Alſo there is the very skinne or pannikle that came out of the moſt holy body of the Virgin *Mary*, which her ſonne Ieſus Chriſt our Lord, in his birth brought with him, from her, in which he was wrapt, as in a coate, (8) and this pannikle is laide vp and kept cloſe in a ſiluer Tabernacle or Cabinet ſet with many precious ſtones.

Alſo there is ſome of that very hay it ſelfe, in which Ieſus lay in the Cratch or Manger when he was borne. (9)

CAP.

(8) Heere is a ſtrange relike, for where as all women vſe to burne that skin as ſoone as the child is borne, it is maruellous that the Virgin *Mary* preſerued hers: & if ſhe wold, it is ſtrange how ſhe could doe it. But it is to bee thought by all good Catholikes, that ſome Angell took it & laid it vp ſafe till the time came that the holy father of Rome knew how to make profitable vſe of it, which Chriſt himſelfe that brought it into the world with hm, nor his Apoſtles neuer knew.

(9) Good Catholikes muſt not doubt, but ſome of that hay was preſerued howſoeuer the Euangliſts forgot to put it downe.

CHAP. 13
Indulgent. Eccleſiæ Sanctæ Mariæ rotundæ.

ITem in Eccleſiæ Sanctæ Mariæ Rotundæ tercia Mẽſis Maii & in feſto omnium ſanctorum & in octauis aſſumptionis Beatæ Mariæ Virginis eſt ibi remiſsio omnium peccatorum & omnibus diebus quarte, feria ſunt ibi CCC anni Indulgent. & tot carenæ & tertiæ partis omnium peccatorum remiſsio.

CHAP 13
Indulgences belonging to the Church of Saint Mary the Round.

IN the Church of Saint *Mary* the Round (10) vpon the third day of the Moneth of May, and on the feaſt of all Saints and in the octaues of the aſſumption of bleſſed *Mary* the Virgin there is remiſſion of all ſinnes: and euery wedneſday in the yeare, there are three hundred yeres of pardon, and as many quarentens and remiſſion of the third part of all a mans ſinnes. (11)

(10) This is that Church which was once of old building to heathen *Iupiter*: afterward *Agrippa* beautifying it, would haue dedicated it to the honour of *Auguſtus*, but he refuſing it, he conſecrated it to *Mars* and *Venus* firſt, afterwards it was held to bee the Temple of the great Mother of the Gods, and conſequently of all the Gods, and was therefore called *Pantheon*, and ſo continued for more then fixe hundred yeeres after Chriſt, and then *Boniface* obtained it of *Phoca* (the ſame holy man that killed his Maſter *Mauritius*, and was Emperour in his ſtead, and the ſame that gaue the Romiſh Church to bee the head and Miſtreſſe of all other in the World) and conſecrated it to the holy Virgin, and to all Saints, ſee *Marlianus* his *Topographia Romæ*, and *Maſſonus de vitis pontificum*.

(11) Euery Wedneſday 300. yeeres, that is in the totall euery yeere, 15600. yeares of pardon: a faire Indulgence, and no maruell, for if one Saints Church can giue many yeares, then good reaſon that this ſhould yeeld good ſtore, which is now the Church of all Saints: But marke heere the wiſedome of the holy Roman Church, that makes theſe Indulgences grow due, not on the Tewſday, nor Fryday leaſt it ſhould bee thought that they had beene giuen to the honour, or proceeded from the vertue of *Mars* or *Venus*, to whom that temple was firſt conſecrated, but on the Wedneſday the day betwixt both.

CAP

CAP. 14.

Indulgeñ. Eccleſiæ Mariæ de Populo

IN Eccleſiæ Sanctæ Mariæ de populo eſt etiam Imago quædam Beatæ Mariæ Virginis per manus Sancti Lucæ facta: Ibi eſt remiſſio omnium peccatorum in aſſumptione Beatæ Mariæ Virginis.

In eadem Eccleſia ſunt omni die duo millia octingenta anni Indulgent. & mille CCCC xiiij carenæ quas confirmauit Papa Paſchalis primus, & Bonifacius octauus & Gregorius nonus.

Reliquiæ

CHAP. 14

Indulgences belonging to the Church of Saint Mary of the People.

IN the Church of Saint *Mary of the people*, ſo called, there is another picture of the bleſſed *Mary* the Virgin, made by the hands of Saint *Luke* the Euangeliſt. (22) In this Church there is remiſſion of all ſinnes in the feaſt of the aſſumption of bleſſed *Mary* the Virgin.

In the ſame Church there are euery day two thouſand and eight hundred yeares of pardon (13) and a thouſand, foure hundred and foureteene quarentens, all which, Pope *Paſchall* the firſt confirmed, and after him *Boniface* the eight, and *Gregory* the ninth.

(12) Catholikes may ſee by his Goſpell that *Luke* was an Euangeliſt, & they may learn in his Goſpell, & elſewhere in the ſcriptures if they might ſo read them that hee was a Phyſician: But that he was a picture-drawer, they ſhould not haue known, but out of this bleſſed booke. Therefore a fire & fagot for the Caluiniſts, that would make vs beleeue that all things needful for ſaluation are contained in the ſcripture, for how ſhould good deuout Catholikes haue euer come to know this great point, had they been tyed to the ſcripture alone.

(13) Euery day 2800. yeares of Indulgence, is more in the yeere then a millió of yeares Oh Indulgence of all Indulgences: ſee what a bountifull Maſter our Lord God the Pope is.

Reliquiæ illius Ecclesiæ.

PRimo est ibi vmbilicus domini nostri & de lacte Beatæ Mariæ Virginis.

Item de ossibus Sancti Petri & Pauli.

Item de ossibus sancti Andreæ Apostili.

Item de ossibus Beatæ Mariæ Magdalenæ.

Et *de ossibus Beatorum Laurentij & Sexti.*

The Reliques of that Church.

FIrst there is the Nauell of our Lord that was cut in his birth. And there is some of the blessed Virgin *Maries* milke.

And some of the bones of Saint *Peter* and Saint *Paul.* (14)

And some of the bones of Saint *Andrew* the Apostle.

And some of the bones of Saint *Mary Magdalen.*

And some of the bones of Saint *Laurence*, and Saint *Sixtus.*

(14) Though it was said before that iust halfe of all *Peters* and *Pauls* bones are in *Peters* Church, & the other in *Pauls*, yet must it not trouble the deuout Catholike, to heare that some of their bones are in this Church also, let it suffice thee to beleeue, what the Church teacheth.

CHAP. 15

Of certaine Indulgences and Reliques, of diuers other Churches.

ITem in Ecclesia Sancti Iacobi est lapis super quem domi-

IN the Church of Saint *Iames* there is the stone vpon which our Lord

dominus noſter Ieſus Chriſtus fuit preſentatus in templo & ſunt ibi mille anni Indulgent.

Ieſus Chriſt was preſented in the Temple, and at it there bee a thouſand yeares of pardon.

Item in Eccleſia Sancti Martini in montibus requieſcit Sanctus Silueſter, ibi ſunt quotidie CCC. *anni* Indulgent.

Alſo in the Church of Saint *Martin* on the hill lieth Saint *Silueſter*, and there bee daily there three hundred yeares of pardon.

Item iuxta Sanctũ Petrũ eſt ager dei & ſunt ibi omni die mille anni Indulgentiarum & tertiæ partis omnium peccatorum remiſſio. In quo agro Peregrini ſepeliuntur quorum corpora poſt triduum non reperiuntur.

Alſo not farre from Saint *Peters* Church there is a field called Gods field, where there are euery day a thouſand yeares of pardon and remiſſion of the third part of all a mans ſinnes. In this field Pilgrims are buried, and their bodies after three dayes are found no more. (15)

Item ibi eſt vnus lapis altus in cuius pinaculo eſt corpus Iulij Cæſaris.

Alſo there is one ſtone of a great height, vpon whoſe pinacle or toppe, there is the body (16) of *Iulius Cæſar*.

(15) Of this ſtrange field read in the larger notes or comment.

(16) Heere is a holy relike indeed, namely the body of *Iulius Cæſar* it is pitty ſo great a S. hath not a day in the Kalender, which many haue that was neur ſo well knowne as *Iulius Cæſar*.

Item in Eccleſia Sancti Petri in carcere eſt remiſſio tertiæ partis omnium pec-

Alſo in the Church of Saint *Peter* at the priſon, there is remiſſion of the third part of all a mans

peccatorum & *omni die* CC. *anni* Indulgent. *quæ omnibus vere penitentibus & confeſſis a ſummis pontificibus ſunt conceſſæ totiens quotiens quis cauſa deuotionis ſiue peregrinationis viſitauerit vel etiam ſuas eleemoſinas erogauerit, relaxatur ab omnibus peccatis.*

ſinnes : and euery day two hundred yeares of pardon, all which are granted by diuers Popes to ſuch as ſhalbe truelie penitent, and bee confeſſed ſo oft as any man ſhal either for cauſe of deuotion or of pilgrimage viſite the ſaid Church or elſe if hee giue his almes vnto it : thus doing, he is releaſed of all his ſinnes.

Et ibi inferius eſt puteus ſiue fons qui miraculoſe apparuit dum Sanctus Petrus captus fuit Nerone Imperatore.

Alſo there a little below is a well which appeared and ſprang vp miraculouſly when Saint *Peter* was laid hold of by *Nero* the Emperour.

Item in Eccleſia Sanctæ Agnetis ſunt xlvi anni Indulgent.

Alſo in the Church of Saint *Agnes* there are ſixe and forty yeares of pardon.

Et in feſto illius CC anni indulgent.

And vpon her feaſt day two hundred yeares.

Item in Eccleſia Sanctæ Suſannæ vxoris Sancti Alexij CC anni Indulgent.

Alſo in the Church of Saint *Suſan*, who was wife to Saint *Alexius* two hundred yeares of pardon.

Item

Item in Eccleſia Sanctæ Katharinæ CC anni Indulgent.

Alſo in the Church of Saint *Kathrine* there are two hundred yeares of pardon.

Et in feſto eiuſdem mille anni Indulgent.

And vpon her feaſt day a thouſand yeares.

Item in Eccleſia Sanctæ Felicitatis xl anni Indulgent.

Alſo in the Church of Saint *Felicitie* are forty yeares of pardon.

Item in Eccleſia Sanctæ Lucie C anni Indulgent.

Alſo in the Church of Saint *Lucie* a hundred yeares of pardon.

Item in Eccleſia Sanctæ Petronille mille anni indulgent.

Alſo in the Church of Saint *Petronilla* a thouſand yeares of pardon.

Item in Eccleſia Sanctæ Elizabethe C anni Indulgent. omni die.

Alſo in the Church of Saint *Elizabeth* a hundred yeares of pardon euery day.

Item in Eccleſia Sanctæ Clare C anni indulgent.

Alſo in the Church of Saint *Clare* a hundred yeares of pardon.

Item in Eccleſia Sanctæ Minervæ mille anni indulgent.

Alſo in the Church of Saint *Minerua* a thouſand yeares of pardon.

Item in Eccleſia Sancti Iuliani ſcribitur ſic.

Alſo in the Church of Saint *Iulian* it it thus written.

Noſcant vniuerſi hanc

Know all men whoſoeuer

hanc paginam inſpectari gratiam pietate dei & meritis ſancti Iuliani omnibus fidelibus datam, precipue ſi quis preſumens iter arripere peregrinationis pro animabus patris & matris ad dictam Eccleſiam & cum deuotione vnum Pater noſter & Aue maria dixerit proſperum ſine aduerſitate obtinebit hoſpicium.

shall looke vpon this Chapter that by the goodneſſe of God, and merits of Saint Iulian, grace and pardon is granted from God, to all faithfull men. Eſpecially if any man doe vndertake a iourney of pilgrimage to this Church for the ſoules of his father and mother, and ſhall there ſay with deuotion one Pater noſter, & one Aue, he ſhall alſo be ſure to obtain a proſperous iourney, good lodging without danger of theeues or any other aduerſity.(18)

(18) See what a ſweet & comfortable thing it is to trauell to *Rome*, when a man is ſure by vertue of the Popes Indulgence to eſcape theeues & all his iourney long to be ſure of goodlodging: who that beleeues this would not trauell to Rome?

Reliquiæ prædict. Eccleſiæ.

Item primo eſt ibi de lacte Mariæ Virginis.

Item ibi eſt mentum Beati Iuliani.

Item de Crinibus Beati Iohannis *Baptiſtæ.*

Item de ſpina de Corona qua coronatus erat Ieſus.

The Reliques of the ſame Church.

FIrſt of all there is in this Church ſome of the milke of our Lady.

Alſo there is Saint *Iulians* beard.

Alſo there is ſome of Saint *Iohn Baptiſts* haire.

Alſo ſome of the crown of thornes with which Ieſus Chriſt was crowned.

Item

Item dentes Beatæ Appoloniæ.

Also some of the teeth of Saint *Appollonie.* (19)

(19) And all these are so miraculously marked, as they cannot be counterfeited, no, nor changed neither, but when it pleaseth his holinesse, for the greater edification of his good Catholikes.

CAP. 16.

Item in Ecclesia sancti Euzebij & Vincentij CCC. anni Indulgent. Et ibi est brachium Beati Christopheri.

Item in Ecclesia sancti Viti & Modesti & aliorum millium Martirum sunt omni die septem mille anni Indulgent. & tot carenæ & tertiæ partis omnium peccatorum remissio.

Item in Ecclesia sanctæ Potentianæ ibi est scampnum super quo Christus sedebat cum discipulis suis in cena. Ibi est mille Indulgent.

CHAP. 16.
Of Indulgences and Reliques in the same Church.

IN the Church of Saint *Euzebius* and *Vincentius*, there are three hundre yeares of pardon, and in that Church there is the arme of Saint *Christopher.*

Also in the Church of Saint *Vitus* and *Modestus* and of a thousand other Martirs, there are euery day seauen thousand yeares of pardon, (20) and as many quarentens, and remission of the third part of a mans sinnes.

Also in the Church of Saint *Potentiana*, there is the stoole, or bench, or forme, whereupon Christ sate at his last Supper with his Disciples. (21) In this Church there are

(20) Here is yet one Indulgence greater then any of the former 7000. yeares euery day which is in one yeare more then 2. millions of yeares: O how endles & infinit is the loue of our holy father the Pope to his deuout children.

(21) For good reason seeing the table came, the stoole should come also.

gent. omni die.

euery day a thousand yeares of pardon.

Item in Ecclesia Sancti Anthonij ibi conceditur sextæ partis omnium peccatorum remissio.

Also in the Church of Saint *Anthonie* there is granted remission of the sixt part of all a mans sins

Item in Ecclesia Sancti Petri ad Vincula, ibi sunt Cathenæ cum quibus Sanctus Petrus fuit Cathenatus quas portauit filius Theodotij de Ierusalem. Quam Ecclesiam Pellagius Papa primo die Augusti consecrauit & remissionem omnium peccatorum ibidem concessit.

Also in the Church of Saint *Peter ad Vincula* there bee the Chaines, with which Saint *Peter* was bound in prison, which the sonne of *Theodosius* the Emperour did bring with him from Ierusalem. (22) This Church did *Pope Pellagius* consecrate the first day of August and granted vnto it full remission of all sinnes.

Reliquiæ

(22) But who kept these holy chaines in Ierusalem, all those 400 yeares long, from S. *Peters* time, to the dayes of *Theodosius*, the book tels vs not; therfore let not good Catholikes bee too curious to inquire, this is not fit to bee written, but let them goe to Rome, and there they may learne it in priuate: for this is the wisedome of his Holines, and the holy fathers of the society, not to make all things plaine by writing, that so they may inuite deuout Catholikes to come to Rome, to aske what is not elsewhere reuealed, that so in Rome they may be partakers of all the vnualuable riches of the *Popes* treasure, and of the holinesse of the pure Clergy, and of the vertue of the many precious Reliques that be there.

Reliquiæ quæ ſunt in Eccleſia quæ vocatur ara Cæli.

Item in Eccleſia fratrum minorum quæ vocatur ara Cæli, ibi ſunt veſtigia Angeli in lapide ſtantis et Regina Cæli lætari cantatis in caſtello Sancti Angeli.

Item in eadem Eccleſia eſt primum altare totius mundi confectum.

Item dicitur quod Octauianus Imperator vidit circulum in Celo et ibi pulchritudinem et glo-

Reliques in the Church that is called Ara Cæli, or the altar of heauen.

IN the Church of the Friers Minors, which is called the Altar of Heauen, there bee the foote-ſteppes of the Angell that ſtood vpon the ſtone and ſung (*Regina Cæli lætare*, or, *reioyce the Queene of Heauen*) in the Caſtle of Saint Angell. (23)

Alſo in the ſame Church there is the firſt altar that euer was made in the whole world.

Concerning which altar, thus it is ſaid that on a time *Octauian* the Emperour ſaw a Circle in the Heauens, and in

(23) This is very likely, that Angels haue ſo groſſe and heauy bodies, that they leaue their foote ſteppes in ſtones where they treade. But is not this a great myracle, that when the Angels ſung *Gloria in Excelſis* to God, they left no print behinde them: But when they ſung to the praiſe of a creature, then they made and left the impreſſion of their footeſteps.

glorioſiſſimam virginem Mariam ſuper altare ſtantem et ſuis brachiis puerum tenentem qui ammiratus valde audiuit vocem de cælo dicſentem et hæc eſt ara cæli, filii dei qui ſtatim procidens, in terram adorauit Chriſtum venturum.

the Circle, the moſt beautifull and glorious Virgin *Mary* ſtanding vpon an Altar, and in her armes holding a Childe: The Emperour amaſed at this ſight, heard a voyce, that ſaid to him from Heauen, *This is the Altar of Heauen, of Gods Sonne. Octauian* hearing this, inſtantly fell downe vpon the earth, and worſhipped Chriſt to come.

Hæc viſio facta fuit in camera Octauiani Imperatoris vbi ipſum primum Altare conſtruxit.

This viſion was ſeene in the Chamber of *Octauian* the Emperour, and in that Chamber he built the firſt Altar.(24)

Et eſt ibi dominica die et aſſumpſionis Beatæ Mariæ Virginis, omnium peccatorum remiſſio.

And at this Altar there is euery Sunday and vpon the aſſumption of our Lady the bleſſed Virgin, pardon and remiſſion of all ſinnes.

Item

(24) Muſt not this bee an holy Altar that was made by ſo great a Saint as the Heathen Emperour *Auguſtus*? But if any aske how this can bee the firſt Altar, when we haue heard afore there is in Saint *Johns* Church the Altar that Saint *John Baptiſt* ſaid Maſſe on in the Wilderneſſe. Let not this trouble the good Catholike, for is it not likely that Saint *Octauian* would ſend this his new made Altar to *John Baptiſt* from Rome? Yes verily as likely as that he made any.

Item est ibi vna venerabilis Imago Mariæ Virginis manibus Beati Lucæ depicta. Quam venerabilem Imaginem Beatus Gregorius in processione portans tempore quo illa horribilis pestilentia fuerat Romæ cum magna solemnitate: veniente processione prope Castellum Sancti Angeli, Angelus Marmoreus qui se inclinauerat sepe ad hanc venerabilem Imaginem Beatæ Mariæ Virginis, pluribus videntibus, Regina cæli lætare, alleluia cantauit: Et composuit Beatus Gregorius. Ora pro nobis Deum Alleluia. &c.

Also there is a worshipfull Image of *Mary* the Virgin painted by the hands of blessed *Luke*: (25) which worshipfull Image, whilst blessed *Gregory* carried in procession with great solemnity, at that time when there was a horrible pestilence in Rome (that it was called the great Plague) as the procession came neere the Castle of Saint Angello, the Angell of Marble, as oftentimes before it had bowed it selfe to this venerable Image (26) of the blessed Virgin *Mary*, so now in the presence of many that saw & heard it, it sung out aloud, *Alleluia et Regina cæli lætare*, and thereupon Saint *Gregory* made the Prayer. *Ora pro nobis Deum Alleluia.*

(25) See what good hap the holy Roman Church hath, that all the pictures shee hath of the Virgin *Mary* were drawne by the hands of Saint *Luke* himselfe; but hee forgot to tell vs this when hee wrote his Gospell, or rather hee left it for the Pope to teach in aftertimes, when greater points are to bee reueiled then the Scripture teacheth, or then were fit for those times.

(26) Caluinists and Lutherans will not worship Images. But wee see here that the Image of marble did worshippe the Image of our Lady. Is it not strange that a grauen Image should bow to a painted Image? But such and so wonderfull are the myracles in

in the holy Roman Church, and so deepe are the mysteries of her piety.

Away therefore to the fire with these cursed Heretikes that will worship no images: More hard hearted are they then the Marble Angell which full deuoutly bowed it selfe to the Venerable Image. But no maruell though they bee worse then marble, when it is apparant (as the Iesuits haue learnedly of late prooued from France) that they bee worse then the diuell? For they deny purgatory, but the diuels confesse it; they say the Roman Church is not the true Church, but the diuels dare sweare it by all the faith and truth that is in them: Nay, they haue renounced God and their part in Heauen, if the Roman Church bee not the true Church: So farre better are they then these Heretikes: And therefore it is great maruell that some nice Catholikes hold that wee may not equiuocate with these Heretikes, nor delude them, nor deceiue, nor oppresse them, but that it must bee called cruelty. For what can bee hard or sharpe enough, towards such beasts as are worse then diuels, and harder hearted then marble stones: or what care good Catholikes what they doe to such base and vile Heretikes; who it is certaine are greater enemies to the Roman Faith and Church, that now be, then then the diuell himselfe: Let them therefore goe as they be.

But whereas some tender hearted Catholikes, doe heere made a question how the Marble Image was made straight againe, when it had bowed it selfe, alas that they should be so scrupulous, for could not the holy Image, as easily reare vp it selfe againe as it bowed it selfe downe? Yes assuredly, and I thinke the very Heretike will not deny it: Therefore that needs not to moue you: But the other doubt I confesse is of more difficulty, namely that a goodly grauen Image should bow to an Image that was but painted, and the Image of an Angel to the Image of a Woman, or to any but the Image of God.

This is certainely some great mysterie: I haue asked of the holy Fathers and Priests that come thither of it, but they answere mee diuersly, and no maruell though the best wits differ in so darke and difficult, and deepe a question. Therefore the best aduise is, that till his Holinesse call another Councell,

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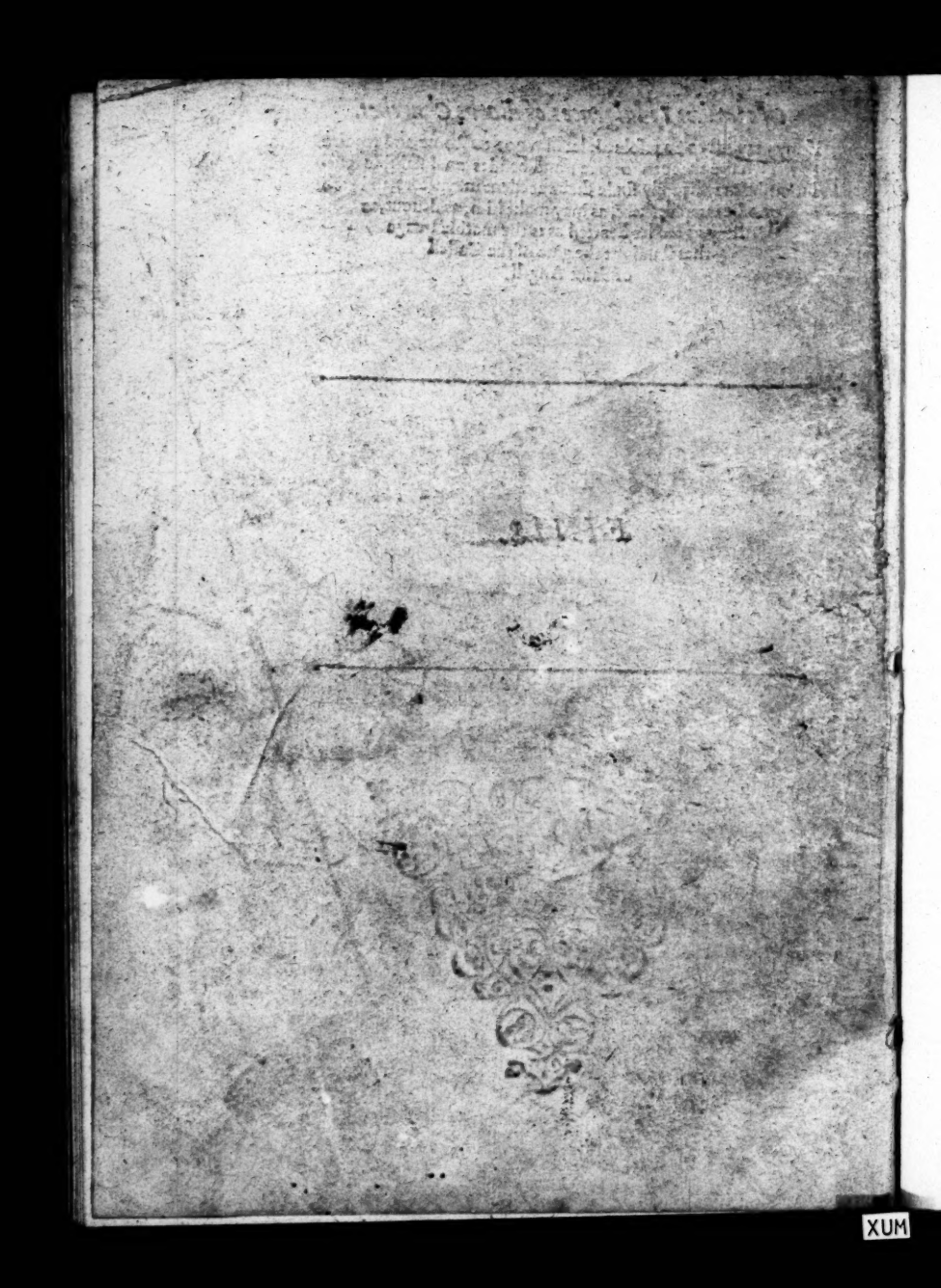
if any man lift to be resolued, let him goe to Rome, and repaire to the Chaire that cannot erre; and besides an infallible resolution, he may happily finde such excellent instructors, and such good examples there, as may make him, as deuout, as holy, as tender hearted as is the marble Image that stands at the gate of the Castell of Saint Angell.

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